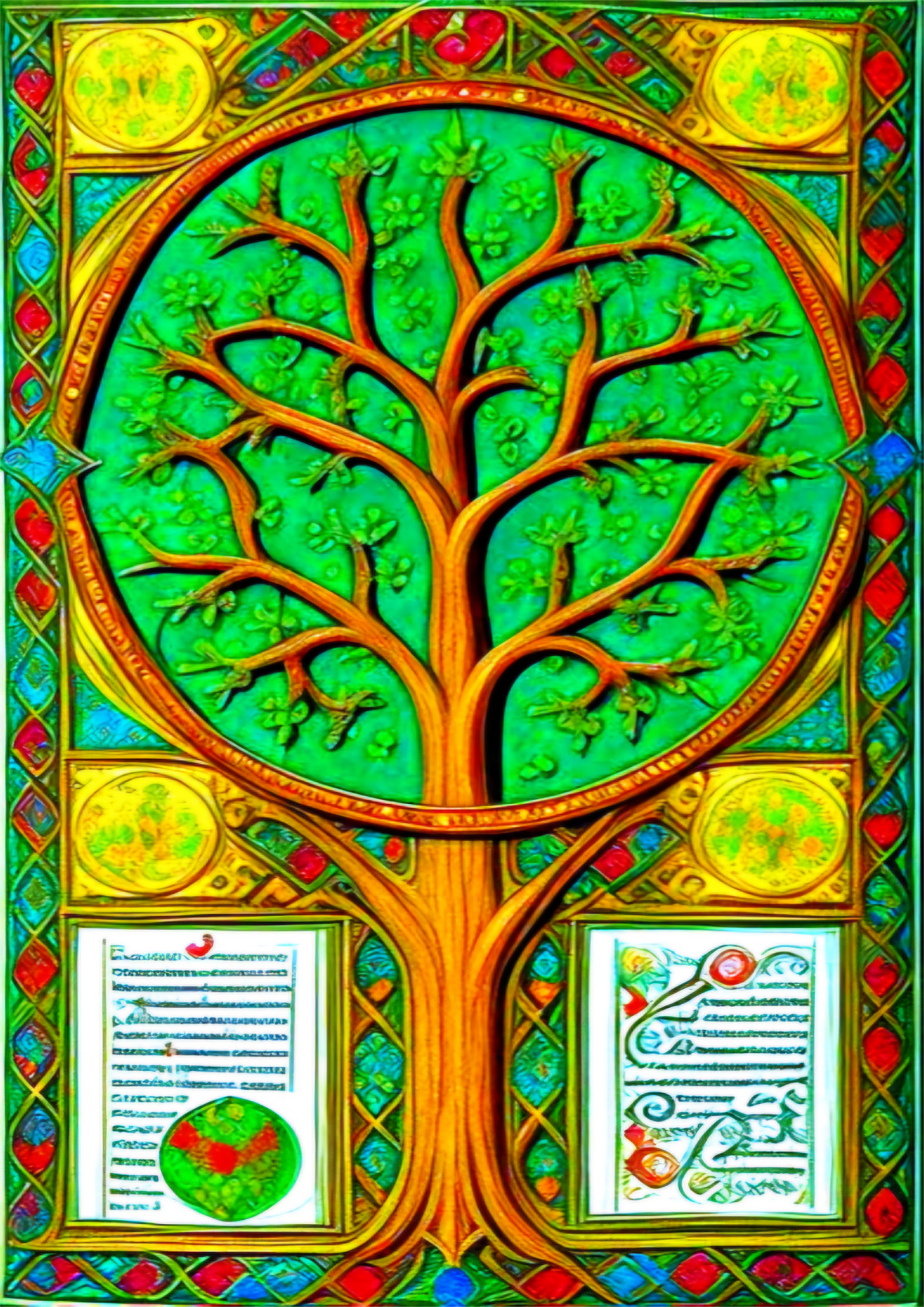

THE HISTORY OF THE CHALDAICK PHILOSOPHY

By THOMAS STANLEY.

LONDON,

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Sir JOHN MARSHAM, K^t.

SIR,

I Send this Book to you, because you first directed me to this design. The learned *Gassendus* was my precedent; whom nevertheleſſe I have not followed in his Partiality: For he, though limited to a Single perſon, yet giveth himſelf liberty of enlargement, and taketh occaſion from his Subject to make the World acquainted with many excellent diſquiſitions of his own. Our ſcope being of a greater Latitude, affords leſſe opportunity to favour any Particular; whilſt there is due to every one the commendation of their own deſerts. This benefit I hope to have received from the Variety of the Subject; but far more are thoſe I ow to your encouragement, which

if

if I could wiſh leſſe, I ſhould upon this occaſion, that there might ſeem to have been expreſſed ſomething of choice and inclination in this action, which is now but an inconſiderable effect of the gratitude of,

Dear Uncle,

Your moſt affectionate Nephew,

and humble Servant,

THOMAS STANLEY.

PREFACE.

WE are entring upon a Subject which I confesse, is in it self harsh, and exotick, very unproper for our Tongue; yet I doubt not but they will pardon this, who shall consider, that other Philosophies and Sciences have been lately well received by several Nations translated into their own Languages; and that this, as being the first, contributes not a little to the understanding of the rest.

Another disadvantage this Subject incurres far more considerable: There is not any thing more difficult to be retriv'd out of the Ruins of Antiquity than the Learning of the Eastern Nations, and particularly that of the Chaldæans. *What remains of it is chiefly transmitted to us by the* Greeks, *of whom, some converted it to their own use, intermixing it with their Philosophy, as* Pythagoras *and* Plato; *others treated expressely of it, but their Writings are lost. Of its first Authors nothing remains; what others took from it, is not distinguishable from their proper Philosophy. The* Greeks *were first made acquainted with it by* Osthanes, *and, long after, by* Berosus, *the former living in the time of* Xerxes, *the other, under* Ptolomæus Philadelphus. *Whence it may be inferr'd, that the* Discourse, *which* Democritus *writ of* Chaldæa, *and his* Commentary, of the Sacred Letters at Babylon, *either came short of these Sciences, or were so obscure, that they conduced little to their discovery. Neither seems the Treatise, entituled* Magicum, *ascribed, by some, to* Aristotle, *by others, to* Rhodon, *but indeed written by* Antisthenes, *to have considered the Learning and Sciences, so much as the History of the Professors. Of which kind were also the Writers concerning the* Magi, *cited, under that general Title, by* Diogenes Laertius.

But

But there wanted not those, who further explain'd to the Greeks *what* Osthanes *and* Berosus *had first communicated.* Hermippus (*to use* Pliny's *words*) *wrote most diligently of* Magick, *and Commented upon the Verses of* Zoroaster. *About the time of* Antonius Pius *flourished the two* Julians, *father & son, Chaldaick Philosophers: the first wrote* concerning the Chaldaick Rites, *the later,* Theurgick Oracles in Verse, and other secrets of that Science. *Afterwards, wrote* Symbulus *and* Pallas, concerning the Magi; *and the later* Platonick *Philosophers more frequently*: Amelius, 40 *Books, of confutation*; Porphyrius, 4. *on the* History of Julian the Chaldæan; Jamblichus, 28. *intituled,* Of the most perfect Chaldaick Theology; *and* Syrianus, 10. upon the Oracles.

Of all these, there is nothing extant, unless (which we shall have occasion hereafter to prove) the few Oracles, *dispers'd among the* Platonick *Writers, be part of those, which were, by the* Greeks, (Hermippus, Julian *the son, and others*) *translated out of the* Chaldaick. *Some of these* Pletho *and* Psellus *have explain'd with a Comment, adding two brief obscure Summaries of the* Chaldaick *Doctrine, which we have endeavoured to supply and clear, by adding and digesting the few remains of those Sciences which ly dispers'd amongst other Authors; taking care to reject such as are supposititious, or of no credit, as, in the Historical part,* Annius Viterbiensis, Clemens Romanus, *and the like: in the Philosophical, the* Rabbinical Inventions, *which (though incuriously admitted by* Kircher, Gaulmin, *and others) manifestly appear to have been of later invention.*

THE

THE FIRST PART.

THE HISTORY OF THE CHALDAICK PHILOSOPHY.

The First Book.

Of the Chaldæans.

PHILOSOPHY is generally acknowledg'd even by the most Learned of the *Grecians* themselves, to have had its original in the East. None of the Eastern Nations, for antiquity of Learning, stood in competition with the *Chaldæans* and *Ægyptians*. The *Ægyptians* pretended that the *Chaldæans* were a Colony of them, and had all their Learning and Institutions from them: but they who are less interessed, and unprejudiced Judges of this Controversy, assert that [a] *The Magi* (who derived their knowledge from the *Chaldæans*) *were more ancient than the Ægyptians*, that [b] *Astrological Learning passed from the Chaldæans to the Ægyptians, and from them to the Grecians*; and, in a word, that the *Chaldæans* were, [c] *antiquissimum Doctorum genus*, the most antient of Teachers.

[a] *The Author of the Treatis* Μαγικὸν *cited by* Laertius in Poœm.
[b] Joseph. l. 8.
[c] Cic.

Chaldæa is a part of *Babylonia* in *Asia*, the Inhabitants termed *Chasdim*, (as if *Chusdim*) from *Chus* the son of *Cham*. But the Philosophy of the *Chaldæans* exceeded the bounds of their Country, and diffused it self into *Persia* and *Arabia* that border upon it; for which reason the Learning of the *Chaldæans*, *Persians* and *Arabians* is comprehended under the general Title of CHALDAICK.

Of these therefore we shall begin with That, from which the other two were derived, and is more properly termed CHALDÆAN in respect of the Country. In treating of which (as likewise of the other two) the first Part of our Discourse shall consider the Authors or Professors and their Sects; the Second, their Doctrine.

THE FIRST PART.

The Chaldæan Philosophers, Institution, and Sects.

SECT. I.

Of the Chaldæan Philosophers.

CHAP. I.

The Antiquity of the Chaldaick Learning.

THE Antiquity of the *Chaldaick* Learning, though such as other Nations cannot equal, comes far short of that to which they did pretend. When *Alexander*, by his Victories against *Darius*, was possess'd of *Babylon*, (in the 4383d. year of the *Julian* Period) *Aristotle*, a curious promotor of Arts, requested his Nephew *Calisthenes*, who accompani'd *Alexander* in the expedition, to inform him of what Antiquity the Learning of the *Chaldæans* might with reason be esteemed. The *Chaldæans* themselves pretended, that, from the time they had first begun to observe the Stars until this Expedition of *Alexander* into *Asia*, were 470000 years. But far beneath this number were the Observations which (as *Porphyrius* cited by [a] *Simplicius* relates) *Calisthenes* sent to *Aristotle*, being but of 1903 years, preserved to that time, which from the 4183d. year of the *Julian* Period upward, falls upon the 2480th. And even this may with good reason be questioned, for there is not any thing extant in the Chaldaick Astrology more antient than the Æra of *Nabonassar*, which began but on the 3967th of the *Julian* Period. By this Æra they compute their Astronomical Observations, of which if there had been any more ancient, *Ptolemy* would not have omitted them. [b] The first of these is in the first year of *Merodach* ([c] that King of *Babylon* who sent the message to *Ahaz* concerning the miracle of the Dial,) which was about the

[a] in lib. 2. de cœlo, p. 123. lin. 18.

[b] Ptol. lib. 4. cap. 6, 7.

[c] Ezek.

27th

27th of *Nabonassar*. The next was in the 28th of *Nabonassar*. [d] The third Observation is in the 127th of *Nabonassar*, which is the 5th year of *Nabopolassur*. This indeed is beyond all exception; for we have them confirm'd by the Authority of *Ptolemy*, who shewes the Reasons and Rules for the Observations. What is more then this, seems to have been onely hypothetical. And if we shall imagine a canicular Cycle which consists of 1461 years (and are 1460 natural years) to have been supposed by *Porphyrius* to make up his Hypothesis, then there will want but 18 years of this number.

[d] lib. 5. p. 125

CHAP. II.

That there were several Zoroasters.

THe invention of Arts among the *Chaldæans* is generally ascribed to *Zoroaster*. The name *Zoroaster* (to omit those who give it a Greek Etymology from ζῶον and ἄστρον) *Dinon* cited by [a] *Laertius* interprets ἀστρολάτην, rendred by his Translators, a Worshipper of the Stars. [b] *Kircher* finds fault with this Etymology, as being compounded out of two several Languages from the Greek ἄστρον and the Chaldee *Zor*, and therefore endeavours to deduce it from [c] *tsura*, a figure, or [d] *tsajar*, to fashion, and [e] *as* and [f] *ster*, hidden fire, as if it were [g] *Zairaster*, fashioning images of hidden fire, or [h] *Tsuraster*, *the image of secret things*; with which the *Persian Zarast* agreeth. But it hath been observed, that *Ester* in the Persian Language signifieth a *Star*. The former particle *Zor* [k] *Bochartus* derives from the Hebrew *Schur*, to contemplate, and thereupon, for ἀστρολάτης, (in *Laertius*) reads ἀστροθεάτης, *a contemplator of the Stars*. But we find *Zor* used amongst other words (by composition) in the name *Zorobabel*, which we interpret, *born at Babylon*: *Zoroaster* therefore properly signifies *the Son of the Stars*.

[a] in Proœm.
[b] Obelisc. Pamphil. l. 1. c. 2. §. 1.
[c] צוּרָא
[d] צוּר
[e] אַשׁ
[f] כּסר
[g] עוּראזחר
[h] עוּראזחר
[k] Geogr. Sacr. l. 1. c. 1.

The same name it is which some call *Zabratas*, others *Nazaratas*, others *Zares*, others *Zaran*, others *Zaratus*, others *Zaradas*; all which are but several corruptions from the Chaldee or Persian word which the Greeks most generally render *Zoroaster*.

That there were several *Zoroasters* (except *Goropius*, who paradoxically maintains there was not any one) none deny: but in reckoning them up, there is no small disagreement amongst Writers, grounded chiefly upon [l] *Arnobius*, whom they differently interpret; his words these, *Age nunc veniat quis super igneam zonam Magus interiore ab orbe Zoroastres, Hermippo ut assentiamur Authori: Bactrianus et ille conveniat, cujus Ctesias res gestas historiarum exponit in primo; Armenius, Hostanis nepos, & familiaris Pamphilius Cyri.* [m] Patricius, [n] Naudæus, [o] Kircher, and others, conceive that *Arnobius* here mentions four *Zoroasters*; the first a *Chaldean*, the second a *Bactrian*, the third

[l] cont. gent.
[m] Mag. Phil.
[n] Apol. Mag. 8.
[o] Obelisc. Pamphil.

third a *Pamphylian* (named also *Erus*,) the fourth an *Armenian*, son (as *Kircher* would have it) of *Hostanes*. [p] *Salmasius* alters the Text thus, *Age nunc veniat quæso per igneam Zonam Magus interiore ab orbe Zoroastres, Hermippo ut assentiamur Auctori, Bactriano. Et ille conveniat, cujus Ctesias res gestas historiarum exponit in primo, Armenius, Hostanis nepos, & familiaris Pamphilus Cyri.* Which words thus altered by himself, imply, as he pretends, but three *Zoroasters*; *the first, according to some, an Æthiopian (a Country neer the torrid Zone) but, according to* Hermippus, *a Bactrian*; *the second,* Armenius, *Nephew of* Hostanes, *of whose actions* Ctesias *gives account in the first Book of his Histories*; *the third named* Pamphilus, *friend to* Cyrus. [q] *Ursinus*, from the same reading of the words, infers that *Arnobius* mentions *only two*, that *he manifestly explodes the Bactrian* Zoroaster *of* Hermippus, and that Ctesias *confuting the fabulous relation of* Eudoxus, *proved* Zoroaster *to have lived in the time of* Cyrus. But the words of *Arnobius* seem not to require such alteration; which will appear more, if we mention particularly all those on whom the name of *Zoroaster* was conferr'd.

[p] Plin. exercit.

[q] in Zor.

The first a *Chaldæan*, the same whom [r] *Suidas* calls the *Assyrian*, adding that he died by fire from Heaven; to which story perhaps *Arnobius* alludes, or to that other relation mention'd by [f] *Dion Chrysostome*, that *Zoroaster* the Persian (for their stories are confounded) *came to the people out of a fiery mountain*; or else, by *fiery zone*, he means the seat of the *zoned Deities* just above the Empyreal or corporeal Heaven, according to the doctrine of the *Chaldæans*; for I find not any where that *Zoroaster* was esteem'd an Æthiopian, or of interiour *Lybia*, as *Salmasius* expounds. Concerning this *Zoroaster*, *Arnobius* cites *Hermippus*: who, as [t] *Pliny* saith, *wrote in explication of his Verses, and added Tables to his Volumes.*

[r] in Zor.

[f] Orat. Boristh.

[t] lib. 36. c. 1.

The second, a *Bactrian*; [u] *Justine* mentions *Zoroastres* King of *Bactria* contemporary with *Ninus* the *Assyrian*, by whom he was subdu'd and slain; adding, *He was said to be the first that invented Magical Arts, and observed the beginnings of the world, and the motions of the Stars. Arnobius* saith, [x] *he contested with* Ninus, *not only by steel and strength, but likewise by the Magical and abstruse disciplines of the Chaldeans.* The actions of this *Zoroaster*, *Ctesias* recorded in the first Book of his *Persica*; for so *Arnobius*, [y] *Bactrianus & ille conveniat, cujus* Ctesias *res gestas historiarum exponit in primo.* The first six Books of that Work, treated (as [z] *Photius* shews) only of the Assyrian History, and passages that preceded the *Persian* affairs. Whereupon, I cannot assent to the conjecture of *Salmasius*, who applies the citation of *Ctesias* to the Nephew of *Hostanes*, since *Hostanes* (as [a] *Pliny* affirms) lived under *Darius*. But [b] *Diodorus* names the King of *Bactria* whom *Ninus* conquered, *Oxyartes*; and some old Mss. of *Justine* (attested by *Ligerius*) *Oxyatres*, others *Zeoraştes*: perhaps the neerness of the names and times (the *Chaldæan* living also under *Ninus*, as [c] *Suidas* relates) gave occasion to some

[u] lib. 1.

[x] cont. gent.

[y] loc. cit.

[z] Biblioth.

[a] lib. 36. c. 1.

[b] lib.

[c] in Zor.

to

to confound them, and to aſcribe to the *Bactrian* what was proper to the *Chaldæan*; ſince it cannot be imagined, that the *Bactrian* was Inventor of thoſe Arts, in which the *Chaldæan*, who lived contemporary with him, was ſo well skil'd. *Elichmannus*, a Perſian Writer, affirms the Arabians and Perſians to hold, that *Zoroaſter was not King of the Bactrians, but a Magus or Prophet; who by perſwaſions having wrought upon their King, firſt introduced a new form of ſuperſtition amongſt them, whereof there are ſome remainders at this day.*

The third a *Perſian*, ſo termed by [d] *Laertius* and others; the ſame whom *Clemens Alexandrinus* ſtyles a *Mede*; *Suidas*, a *Perſo-Mede*; Inſtitutor of the *Magi*, and Introductor of the *Chaldaick* Sciences amongſt the *Perſians*. Some confound this *Zoroaſter* with the *Chaldæan*, and both of them (as [e] *Kircher* doth) with *Cham* the Son of *Noah*, not without a very great anachroniſm: for we find the Word *Perſian* no where mentioned before the Prophet *Ezekiel*, neither did it come to be of note till the time of *Cyrus*. The occaſion of which miſtake ſeems to have been for that *Zoroaſter* the *Perſian*, is by *Pliny*, *Laertius*, and others, ſtyled Inſtitutor of Magick, and of the *Magi*, which is to be underſtood no otherwiſe then that he firſt introduced them into *Perſia*. For [f] *Plutarch* acknowledgeth, *Zoroaſter inſtituted Magi amongſt the Chaldæans, in imitation of whom the Perſians had theirs alſo*: And the [g] *Arabick* Hiſtory, that *Zaraduſſit not firſt inſtituted, but reformed, the religion of the Perſians and Magi, being divided into many Sects.*

The fourth a *Pamphylian*, commonly called *Er*, or *Erus Armenius*. That he alſo had the Name of *Zoroaſter*, [h] *Clemens* witneſſeth: *The ſame Author*, (ſaith he, meaning *Plato*) *in the* 10. *of his Politicks, mentioneth Erus Armenius, by deſcent a Pamphylian, who is* Zoroaſter; *now this* Zoroaſter *writes thus*, [i] "*This wrote I*, Zoroaſter Armenius, *by deſcent a Pamphylian, dying in warre; and being in Hades,* "*I Learned of the Gods.* This *Zoroaſter*, [k] *Plato* affirmeth to have been raiſed again to Life, after he had been Dead ten dayes, and laid on the Funeral pyre, repeated by [l] *Valerius Maximus*, and [m] *Macrobius*. To this *Zoroaſter*, doubtleſſe the latter part of *Arnobius's* Words, with which Interpreters are ſo much perplexed, ought to be referred, *Armenius Hoſtanus nepos, & familiaris Pamphylius Cyri*. Some conjecture he mentions two *Zoroaſters*; I rather conceive, the Words relate only to this one, and perhaps are corrupt, thus to be reſtored and diſtinguiſhed, *Armenius Hoſtanis nepos & familiaris, Phamphylius Erus*: *Armenius*, Nephew and Diſciple (in which ſenſe γνήσιος is uſually taken) of *Hoſtanes*, *Erus Pamphylius*.

The fifth a *Proconneſian*, mentioned by [n] *Pliny*; *Such as are more diligent* (ſaith he) *place another* Zoroaſter, *a Proconneſian, a little before Hoſtanes*. This *Zoroaſter* might probably be *Ariſteas* the *Proconneſian*, who, according to [o] *Suidas*, lived in the time of *Cyrus* and *Cræſus*. He adds, that *his ſoul could go out of his Body, and return as often*

[d] in Proœm.

[e] Obel. Pamphil. lib. 1. cap. 2. ſect. 1.

[f] de Iſid. & Oſirid.

[g] Set forth by Erpenius.

[h] Strom. lib.

[i] reading τὰς δὲ συνέγραφα Ζωροάστρης ὁ Ἀρμένιος.

[k] loc. cit.

[l] lib. 1. c. 8.

[m] in ſomn. Scip.

[n] lib. 36. c. 1.

[o] in Ariſteas.

[p] lib. *often as he pleased.* [p] *Herodotus* relates an instance hereof, not unlike that of *Erus Armenius*, that *he died suddenly in a Fuller's shop at Proconnesus, and was seen at the same time at Cyzicus: his Friends coming to fetch away his Body, could not find it. Seven years after he returned home, and published the Verses which were afterwards called Arimaspean*, a Poem describing a Happy Life, or rather an Imaginary civill Government after such a manner as he conceived most perfect. This [q] Strom. lib. we may gather from [q] *Clemens Alexandrinus*, who saith, that *the Hyperborean and Arimaspian Cities, and the Elyzian fields are forms of civill Governments of just Persons; of which kind is Plato's Commonwealth.*

[r] Flor. To these may be added a *sixth Zoroaster*, (for so [r] *Apuleius* calls him) who lived at *Babylon*, at what time *Pythagoras* was carried Prisoner thither by *Cambyses*. The same Author terms him, *omnis divini arcanum Antistitem*, adding, that *he was the chief Person whom* Pythagoras *had for Master*; probably, therefore, the same with [t] Porphyr. vit. Pythag. *Zabratas*, by whom [t] *Diogenes* affirms, *he was cleansed from the pollutions of his Life past, and instructed from what things vertuous Persons ought to be free; and learnt the Discourse concerning Nature* (Physick), *and what are the Principles of the Universe*; The same with *Nazaratas* the *Assyrian*, whom *Alexander* in his Book of Pythagorick Symbols, affirms to have been Master to *Pythagoras*; the same whom *Suidas* calls *Zares*; Cyril, *Zaran*; Plutarch, *Zaratas*.

That there should be so many *Zoroasters*, and so much confusion amongst Authors that write of them, by mistaking one for another, is nothing strange; for, from extraordinary Persons, Authors of some publick benefit, they who afterwards were Eminent in the same Kind, were usually called by the same Name. Hence is it, that there were so many *Belusses*, *Saturns*, *Jupiters*; and, consequently, so much confusion in their Stories. The like may be said of *Zoroaster the Chaldæan*, who being the Inventer of Magical and Astronomical Sciences, they who introduced the same into other Countries, as *Zoroaster* the *Persian* did, in imitation (as *Plutarch* saith) of the *Chaldæans*, and such likewise as were eminently skilfull in those Sciences, as the *Bactrian*, the *Pamphylian*, and the *Proconnesian*, are described to have been, were called by the same Name.

Chap. III.

Of the Chaldæan Zoroaster, *Institutor of the Chaldaick Philosophy.*

THe first of these *Zoroasters* termed *the Chaldæan* or *Assyrian*, is generally acknowledg'd the Inventer of Arts and Sciences amongst

amongst the *Chaldæans*, but concerning the time in which he lived, there is a vast disagreement amongst Authors.

Some of these erre so largely, as not to need any Confutation; such are [a] *Eudoxus*, and the Author of the Treatise entituled Μαγικὸν commonly ascribed to *Aristotle*, (and so [b] *Pliny* cites it,) who asserts he lived 5000. years before *Plato*. Such likewise are *Hermippus*, *Hemodorus* the Platonick, *Plutarch*, and *Gemistus Pletho* (following *Plutarch*,) who place him 5000c. years before the Destruction of *Troy*.

[a] Laert. in Proœm.
[b] lib. 36. c. 1.

Others conceive *Zoroaster* to be the same with *Cham*, the son of *Noah*; of which Opinion (not to mention the *Pseudo-Berosus* of *Annius Viterbiensis*) were *Didymus* of *Alexandria*, *Agathias*, *Sybellasticus*, and *Abenephi*: *Cham* (saith the last) *was the Son of Noah; he first taught the worshipping of Idols, and first introduced Magical Arts into the World, his Name is* Zuraster, *he the second Adris, a perpetual fire.* Hither also some referre the Rabbinical stones concerning *Cham*, that [c] *by Magick he emasculated his Father*, &c. [d] That *Noah being by this means disabled from getting a fourth Son, cursed the fourth Son of Cham*; That [e] *this curse* (which was that he should be a Servant of Servants) *implied strange service*, viz. *Idolatry*; That [f] *hereupon the posterity of Chus became Idolaters, Cham himself being the first that made Idols and introduced strange service into the World, and taught his Family the worshipping of Fire.*

[c] R. Levi in Gen. R. Samuel. in fortalitio fidei.
[d] Rassi.
[e] Aben Esra in Gen.
[f] R. Hanasse in Scuto fortium.

The greater part of Writers place him later. *Epiphanius* in the time of *Nimrod*, with whom agree the Observations [g] said to be sent by *Callisthenes* to *Aristotle* of 1903. years before *Alexanders* taking *Babylon*: for from the year of the Julian Period in which *Babylon* was taken, the 1903. upward falls on the 2480. of the same Æra; about which time *Nimrod* laid the foundations of that City, and there setled his Empire.

[g] Simplic.

Suidas relates him contemporary with *Ninus* King of *Assyria*; *Eusebius*, with *Semiramis* Wife of *Ninus*; *Ninus* is placed by Chronologers above the 3447. of the Julian Period.

Suidas (elsewhere) reckons him to have lived 500. years before the taking of *Troy*; *Xanthus*, 600. years before *Xerxes's* expedition into *Greece*. *Troy*, according to the *Marmor Arundelianum* was taken 434. years before the first Olympiad. *Xerxes's* expedition was on the first of the 75. Olympiad, *viz.* the of the Julian Period. The accompt of *Suidas* therefore falls on the 3030. that of *Xanthus* on the 3634. of the Julian Period. The latest of these seemeth to me most Historical, and agreeable to Truth.

Of his Birth, Life, and Death, there is little to be found; and even that, uncertain, whether appliable to him or to the Persian. *Plato* styles *Zoroaster the Son of Oromases*; but *Oromases* (as *Plutarch* and others shew) was a Name given to God by *Zoroaster* the Persian and his Followers: whence I conceive that *Plato* is to be understood of the Persian *Zoroaster*, who perhaps in regard of his extraordinary

ordinary knowledge, was either Allegorically styled, or fabulously reported to be the Son of God, or of some good Genius, as *Pythagoras*, *Plato*, and many other Excellent Persons were.

[h] lib. 36. c. 1. [h] *Pliny* reports, that *Zoroaster*, (not particularizing, which of them) *laughed the same day he was Born*; and that *his brain did beat so hard that it heaved up the hand laid upon it*, *a presage of his future science*; and that *he lived in the Deserts twenty years upon Cheese so tempered as that it became not old. The Assyrian Zoroaster*, (saith *Suidas*) *pray'd he might dye by fire from Heaven*, *and advised the Assyrians to preserve his ashes*, *assuring that as long as they kept them*, *their Kingdome should never fail*: but *Cedrenus* attributes the fame to the Persian.

Of Writings attributed to him, are mentioned

[i] Plin. lib. 36. c. 1. [i] *Verses*, *two millions*, upon which *Hermippus* wrote a Comment, and added Fables to them.

Oracles, perhaps part of the foresaid Verses; upon these *Syrianus* wrote a Comment in twelve Books.

Of Agriculture, *or Mechanicks*; *Pliny* alledgeth a rule for sowing; and the Author of the *Geoponicks*, many Experiments under his Name: but this was either spurious, or written by some other *Zoroaster*.

Revelations; supposititious also, forged (as *Porphyrius* professeth) by some *Gnosticks*.

To these adde, cited by the *Arabians*, *a Treatise of Magick*; and another, *of Dreams and their Interpretation*, cited by *Gelaldin* frequently; Inventions doubtlesse of latter times.

Some ascribe the Treatises of the Persian *Zoroaster* to the *Chaldæan*; but of those hereafter.

CHAP. IV.

Of Belus, *another reputed Inventor of Sciences amongst the Chaldæans.*

SOme there are who ascribe the Invention of Astronomy to *Belus*, of which Name there were two Persons, one a *Tyrian*, the other an *Assyrian*, who reigned in *Babylonia* next after the *Arabians*, about the 2682. year of the World, according to the accompt of *Africanus*; for whose Inventions the *Babylonians* honoured him as a God.

[a] lib. [b] lib. 1. *There is yet standing*, (saith [a] *Pliny*) *the Temple of Jupiter* Belus; *he was the Inventor of the science of the Stars*, and [b] *Diodorus*, speaking of the Ægyptians, *They affirm that afterwards many Colonies went out of Ægypt*, *and were dispersed over the Earth*, *and that* Belus *reputed to be Son of Neptune and Lybia*, *carried one to Babylon*; *and*, *making choice of the River* Euphrates, *to settle it instituted Priests after the manner of*

those

those in Ægypt exempt from all publique Charges and Duties; which the Babylonians call Chaldæans; these observed the Stars imitating the Ægyptian Priests, Naturalists and Astrologers. Thus *Diodorus*. But that *Belus* was son of *Neptune* and *Lybia*, is nothing but Greek Mythologie; that he brought a Colony out of *Ægypt* into *Babylon*, is fabulous. For the *Ægyptians* had not any Correspondence with forreigners for a long time after. But to confirm that he was skilful in those Sciences, [c] *Ælian* gives this Relation.

[c] Var. Hist.

Xerxes *son of* Darius, *breaking up the Monument of antient* Belus, *found an Urn of Glass in which his dead Body lay in Oyle; but the Urn was not full, it wanted a hand-breadth of the Topp: next the Urn there was a little Pillar, on which it was written, That whosoever should open the Sepulcher and did not fill up the Urn, should have ill fortune. Which* Xerxes *reading grew afraid, and commanded that they should powre Oyl into it with all speed; notwithstanding, it was not filled: Then he commanded to powre into it the second time; but neither did it increase at all thereby. So that at last failing of success he gave over; and shutting up the Monument, departed very sad. Nor did the Event foretold by the Pillar deceive him: for he led an Army of* 50 *Myriads against* Greece, *where he received a great defeat, and returning home, died miserably, being murthered by his own Son, in the Night-time, a-bed.*

To this *Belus*, *Semiramis* his Daughter [d] *erected a Temple in the middle of Babylon which was exceeding high, and by the help thereof the* Chaldæans *who addicted themselves there to Contemplation of the Stars, did exactly observe their risings and settings.*

[d] Diod. l. 2.

CHAP. V.

Other Chaldæan Philosophers.

FRom *Zoroaster* were derived the Chaldæan Magi and Philosophers his Disciples; amongst whom, [a] *Pliny* mentions one *Azonaces* Master of *Zoroaster*; which doubtless must have been meant of some later *Zoroaster*, there being many of that name, as we shewed formerly.

[a] lib. 36.

By the same [b] Author are mentioned of the antient Magi *Marmaridius a Babylonian, and Zarmocenidas an Assyrian; of whom nothing is left but their names, no monuments extant of them.*

[b] loc. cit.

To these add [c] *Zoromasdres a Chaldæan Philosopher, who wrote Mathematicks and Physicks*; and *Teucer* a Babylonian an ancient Author who wrote concerning the *Decanates*.

[c] Suid.

The Mathematicians also, saith [d] *Strabo, mention some of these, as* Cidenas, *and* Naburianus, *and* Sudinus, *and* Seleucus *of* Seleucia *a Chaldæan, and many other eminent persons.*

[d] lib.

CHAP. VI.

Of Beroſus, *who firſt introduced the Chaldaick Learning into* Greece.

[a] Joſ. Scal. in Euſeb.

AFter theſe flouriſhed *Beroſus*, or, as the *Greeks* call him Βηρωσσος, which name [a] ſome interpret *the Son of Oſeas*: for, as is manifeſt from *Elias*, בר with the *Chaldees* is the ſame with כר in *Syraick*; whence *Bar-ptolemæus*, as if *the Son of* Ptolemy, *Bar-timæus*, and the like: *Gorionides* and other Rabbins call him [b] *Bar-Hoſea*; The *Arabians Baraſa*; ſo *Abenephi*, and others.

[b] בר הושע

[c] Voſſ. de hiſt. Græc. lib. 1. c. 31.

[c] *Barthius* ſaith that there are ſome who aſſert him contemporary with *Moſes*, which opinion juſtly he condemns as ridiculous; [d] *Claudius Verderius* in his Cenſure upon the *Annian Beroſus* affirms, he lived a litle before the reign of *Alexander* the Great; upon what authority, I know not; That he lived in the time of *Alexander*, we find in the Oration of *Tatian* againſt the Gentiles; but the ſame *Tatian* adds, he dedicated his Hiſtory to that *Antiochus* who was the third from *Alexander*. But neither is this reading unqueſtionable; for [e] *Euſebius* cites the ſame place of *Tatian* thus, Beroſus *the* Babylonian, *Prieſt of* Belus *at* Babylon *who lived in the time of* Alexander, *and dedicated to* Antiochus, *the third after* Seuleucus, *a Hiſtory of the* Chaldæans *in three Books, and relates the actions of their Kings, mentions one of them named* Nabuchodonoſor *&c.* Here we find μετὰ Σέλευκον, but in the Text of *Tatian*, μετ' αὐτὸν *after Alexander*. And indeed this reading ſeems moſt conſonant to the ſtory. The next to *Alexander* was *Seleucus Nicator*: the next to him, *Antiochus* Σωτὴρ; The third, *Antiochus* Θεος, who began his reign ſixty one years after the death of *Alexander*: Now, it is poſſible that *Beroſus* at the time of *Alexander*'s taking *Babylon* might be thirty years old or leſſe; and at his 90th year or ſomewhat younger might dedicate his Hiſtory to *Antiochus* Θεὸς. Or we may ſay, that by *Antiochus* the third from *Alexander* is meant *Antiochus* Σωτὴρ, reckoning *Alexander* himſelf incluſively for one, *Seleucus* the ſecond, *Antiochus* Σωτὴρ the third; to whom from the death of *Alexander* are but 44 years: And in approving this Accompt we may retain the reading of *Euſebius*, ſuppoſing the firſt to be *Seleucus*, the ſecond *Antiochus Soter*, the third *Antiochus* Θεος: neither is this inconſiſtent with *Geſner's* Tranſlation of the words of *Tatian* κατ' Αλέξανδρον γενόμενος as in *Stephens* edition, of *Euſebius*; or κατ' Αλέξανδρον γεγονὼς, as in *Tatian* himſelf, *qui Alexandri ætate vixit*: which interpretation [f] *Onuphrius Panuinus* alſo follows. But conſidering theſe words more intently it came into my mind (ſaith *Voſſius*) that it might better be rendred *qui Alexandri ætate natus eſt*, whereby all ſcruple may be

[d] Adverſar. 51. 7.

[e] Præpar. Evang. l. 10.

[f] lib. de Sibyl.

taken

taken away, supposing *Berosus* to have been born but two years before *Alexanders* death; By which accompt he must have been but 64 years old when *Antiochus* Θεὸς to whom he dedicated his Book began to reign: which way soever it is, *Berosus* published his History in the time of *Ptolemæus Philadelphus*; for he reigned 38 years, and in the sixth year of his reign *Antiochus Soter* began to reign in *Syria* in the 22[d] of *Antiochus* Θεὸς, to one of whom *Antiochus* dedicated his Book. But by no means can we assent to the Learned [g] *Conradus Gesnerus*, who by *Alexander* conceives to be meant not he who was sirnamed the Great son of *Philip*, but that *Alexander* who succeded *Demetrius Soter*, in the Kingdome of *Syria*, and was succeeded by *Demetrius Nicanor*; by *Antiochus* understanding *Antiochus Sedetes*, who Reigned next after *Demetrius Nicanor*: for if it were so, *Berosus* must have been a whole age later than *Manetho*; but *Manetho* flourished under *Philadelphus* (as *Vossius* elsewhere proves). *Philadelphus* died in the third year of the 133[d] Olympiad; but *Antiochus Sedetes* invaded *Syria* in the first of the 166th Olympiad: How then could *Berosus* live so late, who was a little precedent to *Manetho*, as *Syncellus* expressely affirms? Again, we may assert the time of *Berosus* another way. [h] *Pliny* saith he gave accompt of 480 years, which doubtless were years of *Nabonassar*: now the æra of *Nabonassar* begun in the second year of the 8th Olympiad; from which if we reckon 480, it will fall upon the later end of *Antiochus Soter*'s reign; wherefore *Berosus* dedicated his Book either to him or to *Antiochus* Θεὸς his son. These Arguments will not suffer us to doubt of the time of *Berosus*.

[g] in Tatian.

[h] lib. 6. c. 55.

This *Berosus* is mention'd by many of the Antients. [i] *Vitruvius* saith, he *first setled in the Island* Coos *and there opened Learning*. [k] *Josephus* that *he introduced the Writings of the* Chaldæans *concerning Astronomy and Philosophy among the* Grecians. [l] *Pliny* that *the* Athenians, *for his divine* Prædictions, *dedicated to him publiquely in their* Gymnasium *a Statue with a golden Tongue*. He is mention'd likewise by [m] *Tertullian*, and the Author of the [n] *Chronicon Alexandrinum*.

[i] lib. 9. c. 7.

[k] contra Apion. lib. 1.

[l] lib. 7. c. 37.

[m] in Apologet. c. 19.

[n] p. 48.

He wrote *Babylonicks* or *Chaldaicks*, in three Books: for they are cited promiscuously under both these Titles: *The Babylonicks of Berosus*, [o] *Athenæus* cites; but *Tatian* saith, *he wrote the Chaldaick History in three Books*. And [p] *Clemens Alexandrinus* cites *Berosus*, *his third of Chaldaicks*; and elsewhere, simply *his Chaldaick Histories*: And *Agathias* affirms, *he wrote the antiquities of the* Assyrians *and* Medes; for those Books contained not only the *Assyrian* or *Chaldæan* affairs but also the *Median*; [q] *Agathias*, *as somewhere* Berosus *the Babylonian*, and *Athenocles*, and *Simacus*, relate, who have *Recorded the antiquities of* Assyrians *and* Medes. Out of this work [r] *Josephus* hath preserved some excellent fragments; But the supposititious *Berosus* of *Annius* is most trivial and foolish, of the same kind as his *Megasthenes* and *Archilochus*: many Kings are there reckon'd which are no where to be found; and scarce is there any of

[o] deipn. l. 14.

[p] Strom. 1.

[q] lib. 2.

[r] Antiquit. Jud. 1. 5. contra Apion. lib. 1.

thoſe fragments which *Joſephus* cites out of the true *Beroſus*: on the contrary, ſome things are plainly repugnant, as when he ſaith *Semiramis* built *Babylon*; whereas *Joſephus* ſaith *Beroſus* wrote, that it was not built by *Semiramis*.

[f] Paræn. A daughter of this *Beroſus* is mention'd by [f] *Juſtin Martyr* a Babylonian Sibyl, who propheſied at *Cumæ*; This cannot be underſtood of that *Cumæan* Sibyl, who lived in the time of *Tarquinius Priſcus*; for betwixt *Tarquinius Priſcus* and the firſt Pontick war (in which time *Beroſus* lived) are 245 years; but of ſome other *Cumæan* Sibyl of much later time. That there were ſeveral Sibyls, who propheſied at *Cumæ*, [t] *Onuphrius* hath already proved out of *the Treatiſe of wonderful things* aſcribed to *Ariſtotle*; and out of *Martianus Capella*, and other Writers.

[t] lib. de Sibyl.

Beroſus being the perſon who introduced the *Chaldaick* Learning into *Greece*, we ſhall with him cloſe the Hiſtory of the Learned Perſons or Philoſophers amongſt the *Chaldæans*.

SECT.

SECT. II.

The Chaldaick Institution, and Sects.

CHAP. I.

That all Professors of Learning were more peculiarly termed Chaldæans.

PHilosophy or Learning was not taught and propagated by the Chaldæans after the Grecian manner, communicated by publick Professors indifferently to all sorts of Auditors; but restrained to certain Families. These were by a more peculiar compellation termed *Chaldeans*; addicted themselves wholly to study; had a proper habitation allotted for them; and lived exempt from all publick charges and duties.

Of these is [a] *Diodorus* to be understood; who relates, that *Belus instituted Priests exempt from all publick charges and duties, whom the* Babylonians *call* Chaldæans. *Strabo* adds, that *there was a peculiar habitation in* Babylonia *allotted for the Philosophers of that Country who were termed* Chaldæans; and that *they inhabited a certain Tribe of the* Chaldæans, *and a portion of* Babylonia, *adjoyning to the* Arabians *and the* Persian-*Gulf*. [a] lib. 1.

There were those *Chaldæans* who, as [b] *Cicero* saith, *were named not from the Art, but Nation*. And of whom he is elsewhere to be understood, when he affirms that [c] *in* Syria *the Chaldæans excel for knowledge of the Stars, and acuteness of wit*; and [d] *Q. Curtius*, who describing the solemnity of those who went out of *Babylon* to meet *Alexander*, saith, *Then went the Magi after their manner; next whom, the Chaldæans, Non vates modo sed artifices Babyloniorum*: Where though some interpret *artifices*, those *Astrologers who made Instruments for the practise of their Art*; yet *Curtius* seems to intend no more then the Chaldæans of both sorts, the Plebeian Tradesmen, and the Learned. [b] [c] [d] lib.

Of these *Chaldæans* peculiarly so termed, is [e] *Laertius* likewise to be understood, when he cites as Authors of Philosophy *amongst the* Persians *the Magi*, *amongst the* Babylonians *or* Assyrians *the* Chaldæans. And *Hesychius*, who interprets the word *Chaldæans, a kind of Magi that know all things*. [e] in proœm.

CHAP.

CHAP. II.

Their Institution.

THese *Chaldeans* preserved their Learning within themselves, by a continued Tradition from Father to Son. *They learn not,* (saith [a] *Diodorus*) *after the same fashion as the Greeks; For amongst the Chaldeans, Philosophy is deliver'd by Tradition in the family, the Son receiving it from the Father, being exempted from all other employment; and thus having their Parents for their Teachers, they learn all things fully and abundantly, believing more firmly what is communicated to them: and being brought up in these Disciplines from Children, they acquire a great habit in Astrology, as well because that age is apt to Learn, as for that they imploy so much time in Study. But among the Greeks, for the most part they come unprepared, and attain Philosophy very late; and having bestow'd some time therein, quit it to seek out means for their Lively-hood: and though some few give themselves up wholly to Philosophy, yet they persist in Learning only for gain, continually innovating some things in the most considerable Doctrines, and never follow those that went before them; whereas the* Barbarians *persevering always in the same, receive each of them firmly: But the Greeks aiming at gain, by this Profession erect new Sects, and contradicting one another in the most considerable Theorems, make their Disciples dubious; and their minds, as long as they live, are in suspense and doubt, neither can they firmly believe any thing: for if a man examine the chiefest Sects of the Philosophers, he will find them most different from one another, and directly opposite in the principal Assertions.*

[a] lib. 1.

CHAP. III.

Sects of the Chaldæans *distinguished according to their several Habitations.*

AS all Professors of Learning amongst the *Chaldæans*, were distinguished from the rest of the People by the common Denomination of the Country, *Chaldæans*; so were they distinguish'd amongst themselves into Sects, denominated from the several parts of the Country, wherein they were seated: whereof [a] *Pliny* and [b] *Strabo* mention *Hipparenes* from *Hipparenum*, a City in *Mesopotamia*; *Babylonians*, from *Babylon*; *Orchenes*, ([c] *a third Chaldaick Doctrine*) from *Orchoë* a City of *Chaldæa*; and *Borsippenes*, from *Borsippe*, another City of *Babylonia* dedicated to *Apollo* and *Diana*.

[a] lib. 6. c. 26.
[b] lib. 16. p. 739.
[c] lib.

And

And though [d] *Diodorus* prefer the *Chaldæans* before the *Græcians*, for their perſeverance in the ſame Doctrines without Innovations; yet we muſt not infer thence, that there was an univerſal conſent of Doctrine amongſt them; but only, that each of them was conſtant in belief, and maintenance of his own Sect, without introducing any new Opinion. For, that amongſt theſe Sects there was no abſolute agreement, is manifeſt from *Strabo*, who adds that [e] *they did, (as in different Sects) aſſert contrary Doctrines*; [f] *ſome of them calculated Nativities*, others diſapproved it; Whence [g] *Lucretius*,

[d] ſuprà citat.

[e] loc. cit.
[f] loc. cit.
[g] lib.

The Babylonick Doctrine doth oppoſe
The Chaldee, and Aſtrology ore'throws.

Chap. IV.

Sects of the Chaldæans *diſtinguiſhed according to their ſeveral Sciences.*

ANother (more proper) diſtinction of Sects amongſt the Learned *Chaldæans*, there was, according to the ſeveral Sciences which they profeſt The Prophet [a] *Daniel* relating how *Nebuchadonoſar* ſent for all the Learned Men, to tell him his Dream, takes occaſion to name the principal of them, which were four; *Hhartumim*, *Aſhaphim*, *Mecaſhephim*, *Chaſdim*.

[a] cap. 2. v. 2.

Hhartumim, are by *Abrabaniel*, expounded *Magi skilfull in Natutural things*; and by *Jachiades*, *thoſe Magi who addicted themſelves to contemplative Science*, which interpretation ſuits well with the Derivation of the word; not as ſome would have from *Charmini*, *Burnt bones*, (for that the *Magi* performed their Rites with Dead mens bones) nor from *Charat*, a *Pen* or *Scribe*, (in regard, the Ægyptians uſed to call their wiſe Perſons, Scribes:) for the Word in *Chaldee* is not taken in that ſenſe; but from *Charad* a Perſian word, (by Tranſmutation of ר into ש) ſignifying *to know*, whence *Elmacinus* inſtead of this *Perſe-Chaldee*, uſeth two Arabick Words, *Alhochamaon*, *Walarraphaon*; *wiſe and Knowing Perſons*. The *Hhartumim*, therefore, were not (as commonly render'd) *Magicians*, but rather ſuch as ſtudied the Nature of all things, under which contemplation is comprehended Theology, and Phyſick, the knowledge of Beings, Divine and Natural.

Aſhaphim [b] *Jachiades* expounds thoſe *Magi quiſcientiam activam excolebant*: ſo *Conſtantinus* renders him, but adds, *that Jachiades is miſtaken, and that the Aſhaphim were rather the ſame as Souphoun in Arabick, Wiſe, Religious Perſons* This indeed, is the more probable; *Souphoun* is an attribute, proper to thoſe who deliver'd all Theology, Myſtically, and Allegorically, derived from *Souph*, *Wool*; either

[b] in Dan. p. 34.

either for that the Garments of theſe profeſſors of Theology, were made only of *Wool*, never of Silk; or, from *attiring* and *vailing* the things which concern the Love of God, under the figures of viſible things: whence is deriv'd, the Word *Hatſeviph*, *Myſtick Theology*; and perhaps, from the Hebrew root, *Aſhaph*, comes the Greek σοφὸς, the firſt attribute given by the Greeks to Learned Perſons, afterwards changed into φιλόσοφος. Theſe *Aſhaphim*, the ordinary Interpretation of the Text in *Daniel* ſtyles *Aſtrologers*: and *Aben Ezra* derives the Word from בשף *twy-light*, *becauſe they obſerve the Heavens, at that time*; But the Aſtrologers are meant afterwards by the Word *Chaſdim*, (laſt of the four.) The *Aſhaphim* of the *Chaldæans*, ſeem rather to be the ſame with the *Magi* of the Perſians, Prieſts, the profeſſours of Religious Worſhip, which they termed *Magick*.

Mecaſhphim properly ſignifieth *Revealers*, (that is,) of abſtruſe things: the Word is derived from *Chaſhaph*, which the *Arabians* ſtill uſe in the ſame ſenſe of *Revealing*: *Mecaſhphim* are generally taken, (as by *R. Moſes*, *Nachmarides*, *Abrabaniel*, and others) for ſuch as practiſed Diabolical Arts: not improperly render'd, *Sorcerers*.

Chaſdim, (or *Chaldæans*) was an attribute (as we ſhewed formerly) conferred in a particular ſenſe upon the Learned Perſons of the *Chaldæans*: Amongſt whom, by a reſtriction yet more particular, it ſignify'd the profeſſours of Aſtrology, this being a ſtudy to which they were more eſpecially addicted, and for which moſt eminent; theſe are thoſe *Chaſdim*, whom *Strabo* ſtyles χαλδαίους ἀστρόνομους, *aſtronomical Chaldæans*.

[c] lib. 16. p. 739.

Beſides theſe four kinds (which ſeem to have been the principal,) there are ſeveral others mention'd, and prohibited by the Levitical Law, *Deut.* 18. 10. *Choſer*, *Caſmim*, *Megnonenim*, *Menacheſhim*, *Hhober*, *Hhaber*, *Shel*, *Ob*, *Jideoni*, *Doreſh el Hammetim*. *R. Maimonides* reciting them all, adds, that, *they were ſeveral ſorts of Diviners ſprung up of old amongſt the Chaldæans*. *Jachiades* mentions them, as particular kinds of the *Mecaſhphim*.

The

THE SECOND PART.

The Chaldaick Doctrine.

FRom the four general kinds of the professors of Learning amongst the *Chaldeans*, mention'd by the Prophet *Daniel*, (of which we [a] last treated) may be inferred, Of what Parts or Sciences the *Chaldaick* Doctrine did consist. The *Hhartumim* were employed in *Divine* and *Natural speculation*; The *Asshaphim*, in *Religious worship, and Rites*; The *Mecasshphim*, and *Chasdim* in *Divination*; these by *Astrology*, those by *other Arts*: which two last, *Diodorus*, speaking of the Learned *Chaldeans*, comprehends under the common name of *Astrologers*; the other two, under that of *Natural Philosophers*, and *Priests*: for he saith, *they imitated the Ægyptian Priests, Naturalists, and Astrologers.*

[a] part. 1o. Sect. 2. chap. 4o.

In treating therefore of the *Chaldaick* Doctrine, we shall first lay down their *Theology*, and *Physick*, the proper study of the *Hhartumim*; Next, their *Astrology*, and other Arts of *Divination*, practis'd by the *Chasdim*, and *Mecasshphim*: thirdly, their *Theurgy*, and Lastly, their *Gods*. Which contemplation and rites were peculiar to the *Asshaphim*.

SECT. I.

Theology, and Physick.

THe *Chaldaick* Doctrine, in the first place considers all Beings, as well Divine, as Natural: the contemplation of the first, is Theology; of the latter, Physick.

[a] Zoroaster *divided all things into three kinds; the first Eternal; the second had a beginning in time, but shall have no end; the third Mortal:* the two first belong to Theology. *The Subject of Theology,* (saith [b] *Eusebius*, speaking doubtlesse of the followers of *Zoroaster*) *They divided into four kinds; The first is God, the Father and King: next him, there followeth a multitude of other Gods*; in the third place they rank *Dæmons*; in the *fourth Heroes*, or, according to others, Angels, Dæmons, and Souls.

[a] Psell. in Orac. p. 51.

[b] præp. Evang. lib. 4. cap. 3.

The third, or mortal kind is the Subject of *Physick*; It comprehends all things material; which they divide into seven Worlds, one *Empyreal*, three *Ætherial*, three *Corporeal*.

CHAP. I.

Of the Eternal Being, God.

THe first kind of things (according to *Zoroaster*) is Eternal, the Supreme God. *In the first place* (saith *Eusebius*) *they conceive that God the Father and King ought to be ranked.* This the *Delphian* Oracle (cited by *Porphyrius*) confirms

Chaldes and Jews wise only, worshipping
Purely a self-begotten God and King.

This is that principle of which the Author of the Chaldaick Summary saith, *They conceive there is one principle of all things, and declares that it is one and good.*

[a] Porph. vit. Pythag. [a] *God* (*as* Pythagoras *learnt of the Magi, who term him* Oromasdes) *in his Body resembles Light, in his Soul Truth*; That God (according to the Chaldaick opinion) is Light, besides the testimony of *Eusebius*, may be inferred from the Oracles of *Zoroaster*, wherein are frequently mentioned *the* [b] *light, beams*, and *splendor of the Father.*

[b] φαος, αὐγαὶ, καὶ φέγγος πατρὸς.

In the same sense they likewise termed God *a Fire*; for *Ur* in Chaldee signifying both *Light* and *Fire*, they took Light and Fire promiscuously (as amongst many others *Plato* doth when he saith that *God began to compound the whole body of the World out of fire and earth*: by which fire he afterwards professeth to mean *the Sun* whom he stiles *the brighteſt and whiteſt of things*, as if light and fire, brightness and whiteness were all one;) this is Manifest from the Zoroastræan Oracles also, wherein he is sometimes called simply *fire*, sometimes *the paternal fire, the one fire, the first fire above.*

[c] Agath. Upon this ground (doubtless) was the worship of Fire instituted by the Antient *Chaldæans*, and [c] from them derived to the Persians; of which hereafter, when we shall come to speak of their Gods and Religious Rites.

CHAP. II.

The emanation of Light or Fire from God.

GOd being (as we have shewn) an Intellectual Light or Fire *did not* (as the Oracle saith) *shut up his own fire within his intellectual power*, but communicated it to all Creatures; first and immediately

mediately to the firſt Mind (as the ſame Oracles aſſert) and to all other æviternal and incorporeal Beings, (under which notion are comprehended a multitude of God's Angels good Dæmons and the Souls of Men): The next emanation is the ſupramundane light an incorporeal infinite luminous ſpace in which the Intellectual Beings reſide; The ſupramundane light kindles the firſt corporeal World, the Empyreum or fiery Heaven, which being immediately beneath the incorporeal light, is the higheſt brighteſt and rareſt of bodies. The Empyreum diffuſeth it ſelf through the Æther which is the next body below it, a fire leſſe refin'd than the Empyreum: But that it is fire, the more condens'd parts thereof, the Sun and Stars, ſufficiently evince; from the Æther this fire is tranſmitted to the material or ſublunary world; for though the matter whereof it conſiſts be not light but darkneſſe, (as are alſo the material or bad Dæmons) yet this [a] *vivificative fire* actuates and gives life to all it's parts, inſinuating, diffuſing it ſelf, and penetrating even to the very Center: *paſſing from above* (ſaith the Oracle) *to the oppoſite part, through the Center of the Earth.* We ſhall deſcribe this more fully, when we treat of the particulars.

[a] ζωογόνιον πῦρ Orac.

Chap. III.

Of things æviternal and incorporeal.

The Second or middle kind of Things (according to *Zoroaſter* is that which) is begun in time but is without end (commonly termed æviternal.) To this belong that *multitude of Gods* which *Euſebius* ſaith they *aſſerted next after God the Father and King*; and the Souls of Men: *Pſellus* and the other Summariſt of the Chaldaick Doctrine name them in this order, *Intelligibles*; *Intelligibles and Intellectuals*; *Intellectuals*; *Fountains*; *Hyperarchii or Principles*; *Unzoned Gods*; *Zoned Gods*; *Angels*; *Dæmons*; *Souls.* [a] All theſe they conceive to be light, (except the ill Dæmons which are dark.)

[a] Euſeb.

[b] Over this middle kind *Zoroaſter* held *Mithra* to preſide, whom the Oracles (ſaith *Pſellus*) call the Mind. [c] This is employed about ſecondary things.

[b] Plut.

[c] Plut.

Char. IV.

The Firſt Order.

In the firſt place are three Orders, one *Intelligible*, another *Intelligible and Intellectual*, the third *Intellectual.* The firſt order which is of Intelligibles, ſeems to be (as the Learned *Patricius* con-

jectures; for *Pſellus* gives only a bare account, not an expoſition of theſe things) that which is only underſtood: This is the higheſt Order: The *ſecond* or middle Order is of Intelligibles and Intellectuals, that is, thoſe which are underſtood, and underſtand alſo, as *Zoroaſter*.

There are Intelligibles and Intellectuals, which underſtanding are underſtood.

The *third* is of Intellectuals; which only underſtand: as being Intellect, either eſſentially or by participation. By which diſtinction, we may conceive that the higheſt Order is above Intellect, being underſtood by the middle ſort of Minds. The middle Order participates of the Superiour, but conſiſts of Minds which underſtand both the ſuperiour and themſelves alſo. The laſt Order ſeems to be of Minds, whoſe office is to underſtand not only themſelves but ſuperiours and inferiours alſo.

Of the firſt of which Orders, the *Anonymus* Author of the Summary of the Chaldaick Doctrine, thus: *Then* (viz. next the one & good) *they worſhip a certain paternal Depth conſiſting of three Triads; each Triad hath a Father, a Power, and a Mind*: *Pſellus* ſomewhat more fully; *Next the One they aſſert the paternal Depth compleated by three Triads: each of the Triads having a Father firſt, then a Power middle, and a Mind the third amongſt them: which* (Mind) *ſhutteth up the Triad within itſelf, theſe they call alſo Intelligibles*.

This Triple Triad ſeems to be the ſame with the Triad mention'd in the Oracles of *Zoroaſter*. What *Pſellus* terms *Father*, he calls *Father* alſo.

The Father perfected all things, and *Paternal Monad*
where the Paternal Monad is. ——

The ſecond which *Pſellus* calls *Power*, he terms alſo *the power of the Father*.

Neither did he ſhut up his own fire in his Intellectual power.

and —— *The ſtrength of the Father*

And the *Duad* generated by the Monad and reſident with him:

The Monad is enlarged which generates two.

And again,

The Duad reſides with him.

This is alſo *the firſt paternal Mind*; for the third of this Triad, which *Pſellus* terms the Mind, he ſaith is the ſecond Mind.

The Father perfected all things, and delivered them over
To the ſecond Mind, which all Man-kind calls the firſt.

And as *Pſellus* ſaith, that this Mind ſhuts up the Triad and paternal Depth within it ſelf; ſo *Zoroaſter*

It is the Bound of the paternal Depth and Fountain of Intellectuals.

And again,

It proceeded not further but remain'd in the paternal Depth.

CHAP. V.

The Second Order.

NExt *these* (saith P*sellus*) *there is another Order, of Intelligibles and Intellectuals; This also is divided three-fold, into Jynges, Synoches, and Teletarchs.* With him agrees the Anonymous Summarist, *Then is the Intelligible Jynx; next which are the Synoches; the Empyreal, the Ætherial and the Material; after the Synoches, are the Teletarchs.*

The first are Jynges, of vvhich the Oracle

Intelligent Jynges do themselves also understand from the Father

By unspeakable counsels being moved so as to understand;

P*sellus* saith, *they are certain powers next to the paternal Depth consisting of three Triads* (I vvould rather read, *the paternal Depth which consists of three Triads*, for so it is described in the foregoing Chapter by the same Author) *which, according to the Oracle, understand by the paternal Mind, which contains the cause of them singly within it self*: Pletho, *They are Intellectual species conceived by the Father, they themselves being conceptive also and exciting conceptions or notions by unspeakable counsels;* These seem to be the Ideas described by the Zoroastræan Oracle;

The Mind of the Father made a jarring noise, understanding by vigorous counsels
Omni-form Idea's, and flying out of one fountain
They sprung forth, for from the Father was the counsel and end;
But they were divided, being by Intellectual fire distributed
Into other Intellectuals, for the King did set before the multi-form World
An Intellectual incorruptible pattern, the print of whose form
He promoted through the World, and accordingly the World was framed
Beautified with all kind of Idea's of which there is one fountain,
Out of which came rushing forth others undistributed.
Being broken about the Bodies of the World which through the vast Recesses
Like swarms are carried round about every Way
Intellectual Notions from the paternal fountain cropping the flower of fire.
In the point of sleepless Time; of this

Primi-

Primigenious Idæa the first self-budding fountain of the Father budded.

Upon which words *Proclus*, having cited them as an Oracle of the Gods, adds, *Hereby the Gods declared as well where the subsistence of Idæa's is, as who that God is who contains the one fountain of them, as also, after what manner the multitude of them proceeded out of this Fountain, and how the World was made according to them. And that they are movers of all the systemes of the World, and that they are all Intellectual essentially: Others may find out many other profound things, by searching into these Divine Notions; but for the present let it suffice us, to know that the Gods themselves ratify the Contemplations of* Plato, *for as much as they term those Intellectual Causes Idæa's; and affirm that they gave pattern to the World, and that they are Conceptions of the Father: for they remain in the Intellections of the Father: and that they go forth to the making of the World, for* ροιζηοις *implies their going forth: and that they are of all forms, as containing the Causes of all things divisible: and that from the fountaineous Idæa's there proceded others, which by several Parts framed the World, and are said to be like swarms* (of Bees) *because they beget the secundary Idæa's*: thus *Proclus*.

The second are *the Synoches* which *are three, the Empyreal, the Ætherial, the Material*: answerable to the several Worlds, which they govern: for they seem to be Minds, which receiving from *Hecate* the influence of that fire which dispenseth life, infuse it into the Empyreal, Ætherial, and Material Worlds, and support and govern those Worlds and give them vital Motion. The Oracle termeth them *Anoches*.

Each world hath intellectual Anoches inflexible, where *Psellus* interprets them *the most excellent of Intelligible Species, and of those that are brought down by the Immortals in this Heaven, in the head of whom is conceived to be a God, the second from the Father*.

The last of this Order are the *Teletarchs*, joyned with the *Synoches* by the Oracle.

The Teletarchs are comprehended with the Synoches.

This second Order or Triad, *Proclus* and *Damascius* often mention, styling it by the double name of *Intelligent and Intellectual*.

Chap. VI.

The third Order.

[a] Epist.

The last Order is of *Intellectuals*; [a] Psellus, *After the middle Order is the Intellectual having one paternal Triad, which consists of the once above, and of* Hecate *and of the twice above; And another,*

another (Triad) *which conſiſts of the Amilicti, which are three ; And one, the Hypezocos. Theſe are ſeven fountains.* Anonymus ſummariſt, *After theſe are the fountainous Fathers called alſo Coſmagogues ; the firſt of whom is called the once above, next whom is Hecate ; then the twice above, next whom three Amilicti ; and laſt, the Hypezocos.*

Of the *Coſmagogues Pſellus* interprets the *Zoroaſtræan* Oracle.

Oh how the world hath intellectual Guides, inflexible!

The Chaldæans, ſaith he, *aſſert Powers in the World, which they term Coſmagogi, (guides of the World) for that they guide the World by provident Motions. Theſe Powers the Oracle calls* ἀνοχῆας *Suſtainers ; as ſuſtaining the whole World. The Oracle ſaith, they are immoveable, implying their ſetled Power ; ſuſtentive, denoting their Guardianſhip. Theſe Powers they deſigne only by the Cauſes and immobility of the Worlds.* Pletho interprets them *the moſt excellent of Intelligible Species, and of thoſe that are brought down by immortals in this Heaven. The* Coryphæus *of whom, he conceives to be a God, the ſecond from the Father.*

The *Amilicti* alſo, and the *Hypezocos* are mentioned by the Oracle.

——— *for from him*
Spring forth all the implacable (Amilicti) *Thunders.*
And the Receſſes (ſuſcipient of Preſters) of the omni-lucent Strength.
Of Father-begotten Hecate, and Hypezocos the flower of fire.

The Amilicti [implacable] are Powers ſo termed, for that they are firm and not to be converted towards theſe inferiour things ; and alſo cauſe that Souls be not allured by affections. Pſell. in Orac.

Chap. VII.

Fountains, and Principles.

BEſides this laſt Order of Intellectuals, which *Pſellus* ſtyles *ſeven fountains*, and the Anonymus ſummariſt *fountainous fathers*, the latter gives Acount of many other fountains, *They reverence alſo* (ſaith he) *a fountainous Triad of Faith, Truth, and Love ; they likewiſe aſſert a Principiative Son from the ſolar fountain ; and Archangelical, and the fountain of Senſe, and fountainous Judgment, and the fountain of Perſpectives, and the fountain of Characters which walketh on unknown Marks, and the fountainous Tops of* Apollo, Oſyris, Hermes; *they aſſert material fountains of Centers and Elements, and a Zone of Dreams, and a fountainous Soul.* ἀρχικῶν. συνθημάτων.

Next the fountains, ſaith *Pſellus, are the Hyperarchii* ; The Anonymus more fully, *Next the fountains, they ſay, are the Principalities, for the fountains are more principle then the principles* ; Both theſe names of *Fountains* and *Principles* are uſed by *Dionyſius Areopagita*, frequently ; even in the third Triad, he puts the name of *Principles*, ἀρχῶν (or Principalities) after whom the Arch-angels. ἀρχαὶ.

Of

Of the Animal-productive Principles, (continues the Anonymus) *the top is called Hecate, the middle principiative Soul, the bottom principiative Virtue.* This ſeems to be that *Hecate*, whom *Pſellus* ſaith, *they held to be the fountain of Angels, and of Dæmons, and of Souls, and of Natures*; The ſame which the Oracle means, ſaying,

On the left ſide of *Hecate*, is the fountain of virtue: for *the Chaldæans*, (as *Pſellus* ſaith) *eſteem Hecate a Goddeſſe, ſeated in the middle rank, and poſſeſſing as it were the Center of all the Powers; in her right parts they place the fountain of Souls, in her left the fountain of goods or of Virtues; Moreover they ſay, the fountain of Souls is prompt to propagations, but the fountain of Virtues continueth within the bounds of its own Eſſence, and is as a Virgin incorrupted; which ſetledneſſe and immobility, it receives from the power of the Amilicti, and is guirt with a Virgin Zone. What* Pſellus *here calls the fountain of Souls, and the fountain of Virtues, is the ſame which the Anonymus ſtyles, principiative Soul, and principiative Virtue.* in Orac.

Chap. VIII.

Unzoned Gods, and Zoned Gods.

Next (the Hyperarchii, according to *Pſellus*) *are the Azoni,* (Unzoned Gods) *there are amongſt them*, (ſaith the Anonymus ſummariſt) [a] *unzoned Hecates, as the Chaldaick, the Triecdotis, Comas, and Eccluſtick: The unzoned Gods are Sarapis and Bacchus, and the* [b] *Chain of Oſyris and of Apollo*, (continued ſeries of Geniuſſes, connected in the manner of a chain) *they are called unzoned, for that they uſe their power freely* (without reſtriction) *in the Zones, and are enthroned above the conſpicuous Deities:* Theſe conſpicuous Deities are the Heavens and the Planets, (perhaps of the ſame kind as the Intelligences, which the Peripateticks aſſerted Movers of the Sphears) and whereas he ſaith, they live *in Power*, ἐν ἐξουσίᾳ, it is the ſame Attribute which *Dionyſius* gives the third of the ſecond Hierarchy, τῶν ἁγίων ἐξουσίαν.

[a] Reading ἄζωναι.
[b] σειρα.

[c] *The Zoned Gods are next:* [d] *Theſe are they which have* (confinement to) *particular Zones, and are rouled freely about the Zones of Heaven, and have the Office of governing the World; for they hold, there is a Zoned kind of Deity, which inhabits the parts of the ſenſible world, and guirdeth* (or circleth) *the Regions about the material Place, according to ſeveral diſtributions.* The ſame Office *Dionyſius* ſeems to aſſigne to the ſecond and third Hierarchies.

[c] Pſell.
[d] Anon.

Theſe *Azoni*, and *Zonæi*, are mentioned alſo by *Damaſcius*; *This* (ſaith he) *ſendeth out of her ſelf the fountain of all things, and the fountainous* [c] *chain*; *but That*, (ſendeth out of her ſelf the fountainous chain) *of particulars*; *and paſſeth on to Principles and Archangels, and* Azoni, *and* Zonæi, *as the Law is of the proceſſion of the renown'd*

[c] σειρα.

renowned particular Fountains. And by *Proclus*, *The sacred names of the Gods delivered according to their mystical interpretation, as those which are celebrated by the Assyrians, * Zonæi, and Azoni, and Fountains, and Amilicti, and Synoches, by which they interpret the Orders of the Gods.* In Proœm. Parmenid. * Read, ζωνάιος.

CHAP. IX.

Angels and Immaterial Dæmons.

NExt (the Zonæi) *are the Angels.* *Arnobius* saith of *Hostbanes*, (one of the Persian Magi, who received their Learning from the Chaldæans) that *he knew the Angels Ministers and Messengers of God (the true God) did wait on his Majesty, and tremble as afraid, at the Beck and Countenance of the Lord*; the Zoroastrian Oracles mention *reductive Angels*, which *reduce Souls to them, drawing them from several things.* Psel. in Orac.

The *next are Dæmons*; Of these the [a] Chaldæans hold some to be good, others bad. [b] The good, they conceive to be Light; the bad Darkness. That there are good Dæmons, natural reason tells us; Oracle: [a] Psel. in Orac. [b] Euseb.

Nature perswades that there are pure Dæmons.
The bourgeons even of ill matter are beneficial and good.

Nature, or natural reason, saith *Pletho*, *perswades, that the Dæmons are holy, and that all things proceeding from God, who is good in himself, are beneficial: if the bloomings of ill matter* (viz. of last substances) *are good, much more are the Dæmons such, who are in a more excellent rank, as partaking of Rational nature, and being mixed with Mortal nature.*

CHAP. X.

Souls.

NExt to *Dæmons*, *Psellus* (in his Epitome of the Chaldaick Doctrine) placeth *Souls*, the last of eviternal beings.

[a] Of Forms, the *Magi*, (and from them the Pythagoreans and Platonists) assert three kinds; One wholly separate from matter, the supercelestial Intelligences; An other inseparable from matter, having a substance not subsisting by it self, but dependent on matter, together with which matter, which is sometimes dissolved by reason [a] Pletho in Orac.

of it's nature ſubject to mutation, this kind of Soul is diſſolved alſo, and perſheth. This they hold to be wholly Irrational.

[b] Ibid. [b] Betwixt theſe, they place a middle kind, a Rational Soul, differing from the Supercelestial Intelligences, for that it alwayes coexiſts with matter; and from the Irrational kind, for that it is not dependent on matter, but on the contrary matter is dependent on it; and it hath a proper ſubſtance potentially ſubſiſtent by it ſelf. It is alſo indiviſible, as well as the Supercelestial Intelligences, & performing ſome works in ſome manner ally'd to theirs, being it ſelf alſo buſied in the knowledge and contemplation of Beings, even unto the ſupreme God, and for this reaſon is Incorruptible.

[c] Pſel. in Orat. [c] This Soul is an Immaterial and Incorporeal Fire, exempt from all compounds, and from the material body; it is conſequently Immortal: for nothing material or dark is commixed with her, neither is ſhe compounded ſo as that ſhe may be reſolved into thoſe things of which ſhe conſiſts.

[d] in Orac. [d] This Soul hath a ſelf-generate and ſelf-animate eſſence; for it is not moved by another: for if according to the Oracle, it is a portion of the Divine fire, and a Lucid fire, and Paternal notion, is is an immaterial and ſelf-ſubſiſtent form, for ſuch is every Divine Nature, and the Soul is part thereof.

[e] Epit. [e] Of humane Souls they allege two fountainous cauſes, the Paternal Mind, and the Fountainous Soul: the particular Soul, according to them, proceeds from the Fountainous, by the will of the Father.

[f] Pſel. in Orac. [f] Now whereas there are ſeveral manſions, one wholly bright, another wholly dark, others betwixt both, partly bright, partly dark, the place beneath the Moon is circumnebulous, dark on every ſide; the Lunary, partly lucid, and partly dark, one half bright, the other dark; the place above the Moon circumlucid, or bright throughout; the Soul is ſeated in the circumlucid region.

[g] Pſel. epit. [g] From thence this kind of Soul is often ſent down to Earth, upon ſeveral occaſions, either by reaſon of the flagging of its wings, (*ſo they term the deviation from its original perfection*) or in obedience to the will of the Father.

[h] Pletho in Orac. [h] This Soul is alwayes coexiſtent with an Ætherial body as its *Vehiculum*, which ſhe by continual approximation maketh alſo immortal. Neither is this her *Vehiculum* inanimate in it ſelf, but is it ſelf animated with the other ſpecies of the Soul, the Irrational (which the Wiſe call (εἴδωλον) *the Image* of the Rational Soul) adorn'd with Phantaſy and Senſe, which ſeeth and heareth it ſelf whole through whole, and is furniſh'd with all the Senſes, and with all the reſt of the Irrational faculties of the Soul.

[i] loc. cit. [i] Thus by the principal faculty of this body Phantaſy, the Rational Soul is continually joyned to ſuch a body, and by ſuch a body ſometimes the Humane Soul is joyned with a Mortal body, by a certain affinity of nature, the whole being infolded in the whole enlivening

Spirit

Spirit of the Embryon, this *Vehiculum* it self being of the nature of a Spirit.

[k] The Image of the Soul, *viz.* that part which being it self voyd of Irrational is joyned to the Rational part, and depends upon the vehicle thereof, hath a part in the circumlucid region; for the Soul never layeth down the vehicle adherent to her. [k] in Orac.

[l] The Soul being sent down from the mansion wholly-bright, to serve the mortal body, that is, to operate therein for a certain time, and to animate and adorn it to her power, and being inabled according to her several Virtues do dwell in several Zones of the world, if she perform her office well, goes back to the same place, but if not well, she retires to the worst mansions, according to the things she hath done in this life. [m] Thus (the Chaldeans) restore Souls to their first condition, according to the measure of their several purifications, in all the Regions of the World; some also they conceive to be caried beyond the World. [l] Pletho in Orac. [m] Psel. in Epit.

CHAP. XI.

The Supramundane Light.

ALl these æviternal and incorporeal Beings are seated in the Supramundane Light, which it self also is incorporeal, placed immediately above the highest Corporeal World, and from thence extending upwards to infinite;

Proclus (cited by *Simplicius* on this Oracle of *Zoroaster*

Abundantly animating Light, Fire, Æther, Worlds.)

saith, *This Light is above all the seven Worlds, as a Monad before or above the Triad of the Empyræal, Ætherial, and Material Worlds:* adding, that *this primary Light is the Image of the Paternal Depth, and is therefore supramundane, because the Paternal Depth is supramundane.* And again, *this Light*, saith he, *being the supramundane Sun, sends forth Fountains of Light; and the Mystick Discourses tell us, that it's generality is among supramundane Things, for there is the Solar World, and the Universal Light, as the Chaldaick Oracles assert.*

And again, *the Centers of the whole World, as one, seem to be fix'd in this: for, if the Oracles fixed the Centers of the material World above it self, in the Æther, proportionably ascending, we shall affirm that the Centers of the highest of the Worlds are seated in this Light. Is not this first Light the Image of the Paternal Depth, and for that reason supramundane also, because that is so?*

CHAP. XII.

Of things Temporal (or Corruptible) and Corporeal.

THe third and last kind of things, according to *Zoroaster*, is Corruptible or Temporal; which as it began in time, so shall it likewise in time be dissolved: The President over these is *Arimanes*.

Under this third kind are comprehended the Corporeal Worlds, the Empyreal immediately below the Supramundane light, the Ætherial next the Empyreal, and the Material the lowest of all, as the Oracle ranks them.

Abundantly animating, Light, Fire, Æther, Worlds.

These corporeal Worlds are seven; *Orac.*

For the Father formed seven firmaments of Worlds,
Including Heaven in a round figure,
He fixed a great company of inerratick stars,
He constituted a Heptad of Erratick animals,
Placing the Earth in the middle, but the Water in the bosome of the Earth
The Air above these:

Psellus explaining how they are seven, saith, *They affirm that there are seven corporeal Worlds; one Empyreal and first; then three Æthereal; and lastly three Material, the fixed Circle, the Erratick, and the Sublunary Region:* But this enumeration seems to fall short; for he mentions but two Æthereal Worlds (the Orb of fixed Stars and the Planetary Orb) and one Material, (the Sublunary Region:) as the Learned *Patritius* observes, who therefore reckons the seaven thus; One Empyreal, three Ætherial, (the Fixed Orb, the Planetary Orb, the Orb of the Moon) and three Elementary, (the Aërial, the Watry, and the Terrestrial;) But perhaps it will better suit with the Oracle (which includes the Moon within the Planetary Orb, and placeth the Water under the Earth,) as also with *Psellus* (who calls the last three Worlds, Material), to dispose them thus,

Corporeal Worlds seven,
- One Empyreal World
- Three Ætherial Worlds
  - The Supreme Æther next the Empyræum
  - The Sphear of fixed Stars
  - The Planetary Orb
- Three Material Sublunary Worlds
  - The Air
  - The Earth
  - The Water.

Neither

Neither can it seem strange that the three last only should be called Material: for the Chaldæans conceiving matter to be a dark substance or rather Darkness it self, the Empyreal and Ætherial Worlds, which (as we shall shew) consist only of Light or Fire, cannot in their sense be said to be Material, though Corporeal.

The Empyreal or *First* of these, saith *Psellus*, *they attributed to the Mind, the Ætherial to the Soul, the Material to Nature.* Epitom. 1.

CHAP. XIII.

The Empyreal World.

THe * *First* of the Corporeal Worlds, is the Empyreal; (by *Empyræum* the Chaldæans understand not, as the Christian Theologists, the Seat of God and the Blessed Spirits, which is rather analogous to the Supreme Light of the Chaldæans, but the outmost Sphear of the Corporeal World). It is round in figure, according to the Oracle, * Psel.

Inclosing Heaven in a round figure.

It is also a *solid Orb, or Firmament*: for the same Oracles call it στερέωμα. It consists of fire, whence named the Empyreal, or, as the Oracles, *the fiery World*; which fire being immediately next the Incorporeal supramundane Light is the rarest and subtilest of Bodies, and by reason of this Subtilty penetrates into the Æther, which is the next World below it, and, by Mediation of the Æther, through all the Material World: *This may be evinced more particularly*, saith *Proclus*, *from the Divine Tradition* (meaning the Zoroastrian Oracles): *for the Empyræum penetrates through the Æther, and the Æther through the Material World; and though all the Intellectual Tetrads and Hebdomads have a Fountainous Order, and consequently an Empyreal President, nevertheless they are contained in the Worlds, since the Empyreal passeth through all the Worlds.*

Nevertheless, the Empyræum it self is fix'd and immoveable; as *Simplicius*, further explicating the Chaldaick Doctrine, acknowledgeth, by this similitude; *Let us imagine to our selves* (saith he) *two Sphears; one consisting of many Bodies, these two to be of equal bigness, but place one together with the Center, and put the other into it; you will see the whole World existing in place, moved in immoveable Light, which World according to it's whole self is immoveable, that it may imitate Place, but is moved as to it's parts that herein it may have less than Place.*

CHAP.

CHAP. XIV.
The Æthereal Worlds.

AFter the Empyræum, the Oracle names the Æther, *Fire, Æther, Worlds*; confirm'd by *Pſellus* and the Anonymous Summariſt, who aſſert, that next the Empyræum are the three Ætherial Worlds, but of theſe three they mention only two, (and thoſe miſapplied to the Material Worlds) *The Sphear of fixed Stars, and the Planetary Sphear:* The third (perhaps implied though not expreſt) might be the Æther which is betwixt the Empyreum and the Sphear of fixed Stars.

The Æther is a fire (as it's name implies) leſs ſubtile than the Empyreum, for *the Empyræum penetrates through the Æther*: yet is the Æther it ſelf ſo ſubtile that *it penetrates through the material world:*

The ſecond Ætherial World is the Sphear of fixed Stars, which are the more compacted or condenſed parts of the Ætherial fire, as *Patricius* ingeniouſly interprets this Oracle,

He compacted a great number of inerratick Stars
Forcing (or preſſing) *fire to fire.*

The third Ætherial World is that of the Planetary Orb, which contains the Sun, Moon, and five Planets; ſtyled by the Oracles, Erratick animals and Fire

He conſtituted a heptad of Erratick animals;
and again, *He conſtituted them ſix; the ſeventh was that of the Sun;*
Mingling fire in them.

CHAP. XV.
The Material Worlds.

THe laſt and loweſt are the Material Worlds, which *Pſellus* and the other Summariſt aſſert to be *three*; meaning doubtleſs the Air, Earth, and Water; for ſo the Oracle ranks them,

Placing the Earth in the middle, but the Water in the boſom of the Earth,
The Air above them.

This is that *laſt* order of Worlds, of which the Chaldaick ſummary ſaith, *It is called terreſtrial, and the hater of light: it is the region beneath the Moon, and comprehends within it ſelf matter, which they call the bottome.* By which words it appears upon what ground the Chaldæans aſſerted only theſe Sublunary Worlds to conſiſt of Matter, but the Empyreal and Ætherial to be Immaterial though Corporeal: for Matter they underſtand to be the hater of Light, Darkneſſe, and the Bottom of a nature quite different from the Empyreum and Æther whoſe very ſubſtance is Light it ſelf, yet it is actuated by their vivificative fire which penetrates quite through it even to the Center as we ſhewed formerly.

Concerning

Concerning the Earth, *Diodorus Siculus* saith, they held Opinions peculiar to themselves, asserting that *it is in Figure like a Boat, and hollow*, for which, as likewise for other things concerning the World, they abound with probable Arguments. Lib. 1.

Psellus adds, that *they sometimes call this sublunary Region Hades.*

CHAP. XVI.

Of Material Dæmons.

OF Dæmons, as we said, they asserted two kinds, some good, others ill; the good, light, the ill, dark. The former are those whom* *Hostanes* calls the *Ministers and Messengers of God, dwelling in his presence*; But these, he describes as *Terrestial, wandring up and down, and enemies of Mankind.* Of the First we have treated already; of the Latter *Psellus*, in his discourse upon this subject, gives a large accompt from one *Marcus* of *Mesopotamia*, who having been of this Religion, and well acquainted with their Institutions, was afterwards converted to Christianity: what he relates, as well from the Doctrine it self, as from the place, sufficiently appears to be of the *Chaldaick* Tradition. It is to this effect. * Arnob.

These Dæmons are of many kinds, and various sorts, both as to their Figures and Bodies, insomuch that the Air is full of them, as well that which is above us, as that which is round about us. The Earth likewise is full, and the Sea, and the most retired cavities and depths.

There are six general kinds of these Dæmons. The first named *Leliurius*, which signifies Fiery. This kind dwelleth in the Air that is above us: for from the places next about the Moon, as being Sacred, all kinds of Dæmons, as being prophane, are expelled. The second kind is that which wandreth in the Air contiguous to us, and is by many peculiarly called Aërial. The third, Terrestial. The fourth, Watery and Marine. The fifth, Subterraneous. The sixt Lucifugous; and hardly sensible.

All these kind of Dæmons are haters of God, and enemies of Man. Moreover, of these ill Dæmons, some are worse than others. Aquatile, and Subterraneous, and Lucifugous, are extremely malicious and pernicious: for these do not hurt Souls by phantasms and deluhions, but by assault, like the most savage beasts, accelerate the destruction of men. The Watery drown those who are sailing upon the water. The Subterraneous and Lucifugous, insinuating into the entrails cause Epilepsies and Frenzy. The Aërial and Terrestial circumvent Men by art and subtilty, and deceive the minds of Men, and draw them to absurd and illegal passions.

They effect these things not as having dominion over us, and carrying us as their slaves whithersoever they please, but by suggestions;

on: for applying themſelves to the Fantaſtick ſpirit which is within us, they themſelves being ſpirits alſo, they inſtill diſcourſes of affections and pleaſures, not by voyce verberating the Air, but by whiſper inſinuating their diſcourſe.

Nor is it impoſſible that they ſhould ſpeak without voice, if we conſider that he who ſpeaks, being a far off, is forced to uſe a greater ſound, being neer, he ſpeakes ſoftly into the ear of the Hearer, and if he could get into the ſpirit of the Soul, he would not need any ſound, but what diſcourſe ſoever he pleaſeth, would, by a way without ſound, arrive there where it is to be received, which they ſay is likewiſe in Souls, when they are out of the body, for they diſcourſe with one another without noiſe. After this manner the Dæmons converſe with us, privately, ſo as we are not ſenſible which way the war comes upon us.

Neither can this be doubted, if we obſerve what happens to the Air. For, when the Sun ſhineth it aſſumeth ſeveral colours and forms, tranſmitting them to other things, as we may ſee in Looking-glaſſes. In like manner the Dæmons, aſſuming figures and colours, and whatſoever forms they pleaſe, tranſmit them into our animal Spirit, and by that meanes afford us much buſineſſe, ſuggeſting counſels, repreſenting figures, reſuſcitating the remembrance of pleaſures, exciting the images of paſſions, as well when we ſleep as when we wake, and ſometimes, titillating the genital parts, inflame us with frantick and unlawful deſires, eſpecially if they take, co-operating with them the hot humidities which are in us.

The reſt of the Dæmons know nothing that is ſubtile, nor how to breed diſturbance, yet are they hurtfull and abominable, hurting in the ſame manner as the ſpirit or vapour in *Charon*'s Cave: For as that is reported to kill whatſoever approacheth it, whether Beaſt, Man, or Bird; in like manner theſe Dæmons deſtroy thoſe upon whom they chance to fall, overthrowing their Souls and Bodies, and their natural habits, and ſometimes by fire, or water, or precipice, they deſtroy not men only, but ſome irrational creatures.

The Dæmons aſſault Irrational creatures, not out of hate, or as wiſhing them ill, but out of the love they have of their Animal heat: For dwelling in the moſt remote cavities, which are extremely cold and dry, they contract much coldneſſe, wherewith being afflicted, they affect the humid and animal heat, and, to enjoy it, they inſinuate themſelves into Irrational creatures, and go into Baths and Pits; for they hate the heat of Fire and of the Sun, becauſe it burns and dryeth up.

But they moſt delight in the heat of Animals, as being temperate, and mixt with moiſture, eſpecially that of men, being beſt tempered, into which inſinuating themſelves, they cauſe infinite diſturbance, ſtopping up the pores in which the Animal ſpirit is inherent, and ſtreightning and compreſſing the ſpirit, by reaſon of the groſſ-

grossnesse of the bodies with which they are indued. Whence it happeneth, that the bodies are disordered, and their principal faculties distemper'd, and their motions become dull and heavy.

Now if the insinuating Dæmon be one of the Subterraneous kind, he distorteth the possessed Person, and speaketh by him, making use of the Spirit of the patient, as if it were his own Organ. But if any of those who are called Lucifugous, get privately into a Man, he causeth relaxation of the limbs, and stoppeth the voice, and maketh the possessed Person in all respects like one that is dead. For this being the last kind of Dæmons is more Earthly and extremely cold and dry, and into whomsoever it insinuates, it hebetates and makes dull all the faculties of his Soul.

And because it is Irrational, voyd of all Intellectual contemplation, and is guided by Irrational phantasie, like the more savage kind of beasts, hence it comes to passe, that it stands not in awe of menaces, and for that reason most persons aptly call it Dumb and Deaf, nor can they who are possessed withit by any other meanes be freed from it, but by the Divine favour obtained by Fasting and Prayer.

That Physicians endeavour to perswade us, that these Passions proceed not from Dæmons, but from Humours, and Spirits ill affected, and therefore go about to cure them, not by Incantations and Expiations, but by Medicines and Diet, is nothing strange, since they know nothing beyond Sense, and are wholly addicted to study the Body. And perhaps not without reason are some things ascribed to ill-affected Humours, as Lethargies, Melancholies, Frenzies, which they take away and cure, either by evacuating the Humours, or by replenishing the Body if it be Empty, or by outward applications. But as for Enthusiasms, ragings, and unclean Spirits, with which whosoever is possessed is not able to act any thing, neither by Intellect, Speech, Phantasie nor Sense; or else there is some other thing that moves them unknown to the Person possessed, which sometimes foretelleth Future events; How can we call these the Motions of depraved Matter?

No kind of Dæmon is in it's own Nature Male or Female, for such affections are only proper to Compounds: but the Bodies of Dæmons are simple, and being very ductile and flexible are ready to take any Figure. As we see the Clouds represent sometimes Men, somtimes Bears, sometimes Dragons, or any other Figures: so is it with the Dæmoniack Bodies. Now the Clouds appear in various Figures according as they are driven by exteriour blasts or winds: but in Dæmons, who can passe as they please into any Bodyes, and sometimes contract, sometimes extend themselves like wormes on the Earth, being of a soft and tractable Nature, not only the Bulk is changed, but the Figure and Colour, and that several wayes; for the Dæmoniack body being by Nature capable of all these, as it is apt to recede, it is changed into several forms; as it is

Aërial, it is ſuſceptible of all ſorts of Colours, like Air, but the Air is coloured by ſomething extrinſecal.

The Dæmoniack Body, from it's intrinſecal Phantaſtick Power and energy, produceth the forms of colours in it ſelf, as we ſometimes look Pale, ſometimes Red, according as the Soul is affected either with Fear or Anger. The like we muſt imagine of Dæmons: for from within they ſend forth ſeveral kinds of colours into their Bodies. Thus their Bodies being changed into what Figure, and aſſuming what Colour they pleaſe, they ſometimes appear in the ſhape of a Man, ſometimes of a Woman, of a Lion, of a Leopard, of a wild Boar, ſometimes in the figure of a Bottle, and ſometimes, like a little Dog fawning upon us.

Into all theſe forms they change themſelves, but keep none of them conſtantly: for the figure is not ſolid, but immediately is diſſipated; as when we pour ſomthing coloured into Water, or draw a figure in the Air. In like manner is it with Dæmons, their Colour, Figure, and Form preſently vaniſh.

But all Dæmons have not the ſame power and will, there is much inequality amongſt them as to theſe. Some there are Irrational, as amongſt Compound Animals; for as, of them, Man, participating of Intellect and Reaſon, hath alſo a larger Phantaſie, extending alſo to all Senſibles, as wel in the Heavens, as on Earth and under the Earth; but Horſes, Oxen, and the like, have a narrower and more particular Phantaſie, yet ſuch as extends to the knowledg of the Creatures that feed with them, their Mangers, and their Maſters; laſtly, Flies, Gnats, and Worms have it extremely contracted, and incoherent; for they know neither the hole out of which they came, nor whither they go, nor whither they ought to go, they have only one Phantaſie which is that of aliment. In like manner there are different kinds of Dæmons. Of theſe ſome are Fiery, others Aërial; theſe have a various Phantaſie, which is capable of extending to any thing maginable. The Subterraneous and Lucifugous are not of this Nature; whence it comes to paſſe, that they make not uſe of many Figures, as neither having variety of Phantaſms, nor a Body apt for action and tranſformation. But the watery and Terreſtial, being of middle kind between theſe, are capable of taking many forms, but keep themſelves conſtantly to that in which they delight. They which live in humid places, transform themſelves into the ſhapes of Birds and Women; whence termed by the Greeks *Naiades* and *Nereides* and *Dryades* in the Feminine gender. But ſuch as are converſant in dry places have alſo dry Bodies, ſuch as the *Onoſceles* are ſaid to be. Theſe transform themſelves into Men, ſometimes into Dogs, Lions, and the like Animals, which are of a Maſculine diſpoſition.

The Bodies of Dæmons are capable of being ſtruck, and are pained thereby, though they are not compounds, for Senſe is not only proper to compounds. That thing in Man which feeleth, is

neither

neither the Bone nor the Nerve, but the Spirit which is in them. Whence if the Nerve be prefſed, or ſeized with cold, or the like, there arriſeth pain from the emiſſion of one Spirit into another Spirit: for it is impoſſible that a Compound Body ſhould in it ſelf be ſenſible of pain, but in as much as it partaketh of Spirit, and therefore being broken into pieces, or dead, it is abſolutely inſenſible, becauſe it hath no Spirit. In like manner a Dæmon being all Spirit; is of his own nature ſenſible in every part; he immediately ſeeth, and heareth, he is obnoxious to ſuffering by touch; being cut aſſunder, he is pained like Solid bodies, only hereinaffering from them, that other things being cut aſſunder, can by no means or very hardly be made whole again, whereas the Dæmon immediately commeth together again, as Air or Water parted by ſome more Solid Body. But though this Spirit joyns again in a moment, nevertheleſſe at the very time in which the diſſection is made, it is pained.

Hitherto the Theologie and Phyſick of the Caldæans.

The Second SECTION.

ASTROLOGY and other Arts of DIVINATION.

THe Second part of the *Chaldaick* Learning consists in Arts of Divination: The chief whereof was Astrology. This, as it is generally acknowledged to have been their proper invention, so were they most particularly addicted to it: for which *Ptolomy* gives a reason, out of the Art it self; *because they are under Virgo and Mercury*; But *Cicero* one, much better; that *the plainnesse and evennesse of the Country* did invite them to contemplation of the Stars.

It consists of two parts; one *Meteorologick*, which considers the Motions of the Stars; the other *Apotelesmatick*, which regards Divination: The first was known to the antient *Græcians* by the common names of *Astronomy* and *Astrology*; untill the other being brought into *Greece* also, they for distinction called the former more particularly *Astronomy*, the latter *Astrology*. The excellent [a] *Joseph Scaliger* to advance the credit of the *Greek* learning *constantly averres that the* Chaldæans *had only a grosse and general, not exact Knowledge of Astronomy*; (ὁλοχερῆ tantum, non etiam ἀκριβῆ,) and that the *Greeks learned nothing therein of the Chaldæans*: when as *Aristotle* ingenuously acknowledgeth the contrary, *the Ægytians and Babylonians* saith he, *from whom we have many informations concerning each of the Stars.* Though doubtlesse they were far short of that height in this Art, to which the *Greeks* who brought it out of the East, improoved it: for *Diodorus Siculus* affirms that [b] *they alleged very weak reasons for the Eclipses of the Sun, which Eclipses they neither durst foretel nor reduce to certain Periods.*

[a] Proleg: in Manil:

[b] lib. 1.

But of the *Apotelesmatick* part they boasted themselves not only the Inventors, but Masters; insomuch that all the professors of it, of what Country soever, were (as we formerly shewed) called after them, *Chaldæans*.

CHAP.

CHAP. I.

Of the Stars Fixed and Erratick, and of their præsignification.

THey First lay down for a ground, That Terrestials Sympathise with the Cœlestials, and that every one of those is renewed by the influence of these. Sext. Emp:

For every Man's endued with such a mind,
As by the Sire of Gods and Men's assign'd.

Above all things they hold that our Act and Life is subjected to the Stars, as well to the Erratick as the Fixed, and that Mankind is governed by their various and multiplicious course;* *That the Planets are of the kind of efficient causes in every thing that happens in life, and that the Signes of the Zodiack cooperate with them*; * That they confer all good and ill to the Nativities of Men, and that by contemplation of their Natures may be known the chief things that happen to Men. Censor. *Sext.Emp. loco cit. *Diod. lib.1.

They held the principal Gods to be twelve, to each of which they attributed a Moneth, and one of the Signes of the Zodiack. Diod. lib.1

Next the Zodiack they assert twenty fower Starrs, whereof half they say are ranked in the Northern parts, the other half in the Southern: Of these they which are apparent they conceive to be deputed to the Living, the inapparent congregated to the Dead: These they call Judges of all things. Diod. loc. cit.

But the greatest Observation and Theory they hold to be that concerning the Five Starrs termed Planets, which they call the Interpreters, * *because the rest of the Starrs being Fixed and having a settled Course, these only having a peculiar course foretel things that shall come to passe, interpreting and declaring to Men the Benevolence of the Gods: for somethings (say they) they præsignify by their rising, some things by their setting, some things by their colour if observed; sometimes they foretell great Winds, sometimes extraordinary Raines or Drought. Likewise the rising of Comets, and Eclipses of the Sun, and of the Mind, and Earthquakes, and in a word all Alterations in the Air signify things advantagious or hurtful not only to Nations or Countries, but even to Kings and private Persons.* Diod. loc cit. * ibid.

Beneath the Course of these, they hold that there are placed thirty Starrs, which they call Consiliary Gods; that half of these oversee the Places under the Earth, the other half oversee the Earth and the Businesse of Men, and what is done in the Heaven; and that every ten daies one of these is sent to those below as a Messenger, and in like manner Diod. loc. cit.

ner one of the Stars under the Earth is sent to those above, and that they have this certain Motion settled in an Æternal revolution.

Chap. II.

Of Planets.

Diod. lib. 1. *The greatest Theory they hold* (as we said) *to be that which concerns the Planets: These they call the Interpreters, because whereas the rest of the Stars are Fixed and have one settled course, these having their proper courses foretell what things shall come to passe, Interpreting and declariug to Men the benevolence of the Gods.*

Sext. Emp. *Of the Seaven they hold the Sun and Moon to be the chief, and that the other five have lesse power than they, as to the causing events.*

Sext. Emp. loc. cit. Of the five *they affirm that there are three which agree with and are assistant to the Sun, viz.* Saturn, Jupiter, *and* Mercury; *these they call Diurnal, because the Sun to whom they are assistant prædominates over the things that are done in the day.*

Sext. Emp. loc. cit. As concerning the Powers *of the Five, some they say are Benevolent, others Malevolent, others Common; the Benevolent are* Jupiter *and* Venus; *the Malevolent* Mars *and* Saturn; *the Common*, Mercury, *who is Benevolent with the Benevolent, and Malevolent with the Malevolent.*

Chap. III.

The Divisions of the Zodiack.

Sext. Emp. *The* Chaldæans *having at first no certain rule of observation of the other Stars, in as much as they contemplated not the Signes as within their proper circumscriptions, but only together with their observation of the seven Planets, it came at length into their minds to divide the whole Circle into twelve parts: The manner they relate thus; they say that the Antients having observed some one bright Star of those in Zodiack, filled a vessel (in which they bored a hole) with water, and let the water run into another vessel placed underneath, so long untill the same Star rose again; collecting that from the same Signe to the same, was the whole revolution of the Circle; Then they took the twelfth part of the water which had run out, and considered how long it was in running; affirming that the twelfth part of the Circle past over in the same space of time; and that it had that proportion to the whole Circle which the part of water had to the whole water: By this Analogy (I mean of the Dodecatemorion or twlelfth part) they marked out the extreme term from some Signal Star which then appeared, or from some that arose within that time, Northern or Southern; the same course they took in the rest of the Dodecatemoria.*

That

That to each of these Dodecatemoria, the antient Chaldæans applyed a particular Figure and a Character, (as for instance to the first the Figure of a Ram and this Character. ♈.) though denyed by the Learned * *John Picus Mirandula*, seems manifest enough from what we find ascribed peculiarly to them, by *Ptolomy*, *Sextus Empyricus* and others, which we shall cite in their due places. *contra Astrol. lib.

To each of these Signes they appropriated One of the principal Gods which they held to be twelve, and One of the Moneths; the Zodiack it self they termed the Circle Mazoloth, which the Septuagint render μαζουρωθ, interpreted by Suidas *the Constellations which are commonly termed* Ζωδία *Signes*, for *Mazal* signifieth a Star. That they ascribed several Gods to them agreeth with what is said of the followers of *Baal* (whom Rabbi *Maimonides* conceives the same with these Chaldæans) *they burnt Incense unto Baal, to the Sun, and to the Moon, and to the Mazaloth, and to all the Host of Heaven.* Hence some are of Opinion that *Homer* received this Doctrine from the Ægyptians, as the Ægyptians from the Chaldæans, alluding to it in the first of his Iliads, where he mentions the Entertainment of *Jupiter* and the rest of the Gods in *Æthiopia* twelve dayes, with the several Houses built for them by *Vulcan*; and much better deserve they to be credited than those *Antients* who (according to Eustathius) *write that Homer first gave the Hint of this Opinion to the Mathematicians.* Neither is what he adds in Explication of this Mythology dissonant from the Chaldaick Doctrine, that *the making those Mansions for the Gods or Stars is ascribed to* Vulcan *in respect of the Ætherial Heat of the Cælestial Orb.* Diod. lib. 1. 2. Kings 23. 5. in Iliad. 1. in Iliad. 1.

Of the Signes some they call Masculine, others Feminine, some Double, others Single, some Tropical, others Solid. Sext. Emp.

The Masculine or Feminine are those which have a Nature that co-operates towards the Generation of Males or Femals, Aries is a Masculine Signe, Taurus a Feminine, Gemini a Masculine, in like manner the rest alternately are Masculine and Feminine; In Imitation of whom as I conceive the Pythagoreans call the Monad Masculine, the Duad Feminine, the Triad Masculine, and so on through all numbers odd and Even. Some there are who divide every Signe into twelve Parts, observing almost the same order; As in Aries they call the first twelfth part Aries and Masculine, the second Taurus and Feminine, the third Gemini and Masculine, and so of the rest.

Double Signes are Gemini, and it's diametrically opposite Sagittarius; Virgo and Pisces: the rest are single.

Tropical are those to which when the Sun cometh he turneth back, and maketh a Conversion: Such is the Signe Aries, and it's opposite Libra, Capricorn and Cancer; In Aries is the Spring Tropick, in Capricorn the Winter, in Cancer the Summer, in Libra the Autumnal. The Solid are Taurus and it's opposite Scorpio, Leo and Aquarius. Sext. loc. cit.

Some Chaldæans there are who attribute the several parts of Mans

Body

Body to particular Signes, as sympathising with them; To Aries the Head, to Taurus the Neck, to Gemini the Shoulders, Cancer the Breast, Leo the Sides, Virgo the Bowels and Belly, Libra the Reins and Loyns, Scorpio the Secret parts and Womb, Sagittarius the Thighs, Capricorn the Knees, Aquarius the Leggs, Pisces the Feet. This did they not without consideration, for if any Star shall be in any Ascension of these Malignant Signes, it will cause a Maim in that part which bears the same Name with it. Thus much in brief of the Nature of the Signes in the Zodiack.

*Sext. Emp. Besides this Division of the Zodiack into Sigres * they *Subdivided every Signe into* 30 *Degrees, every Degre into* 60 *Minutes, so they call the least indivisible Parts*, (as *Empyrius* affirms; whence it may be argued that the Chaldæans made not any lower divisions into Seconds or the like.) *The Degrees being in every Signe* 30 *are in the whole Zodiack* 360: *in Some One of these the Sun must necessarily be at the time of the Nativity; which Degree the Chaldæans properly call the place of the Birth. Hence the Greeks call these Degree* μόιραι *in Allusion to the* μόιραι *Goddesses of Destiny, these being our Fates; for it is of greatest Importance which of these Degrees is Ascendant at the time of Birth.*

Censorin. de dienatali.

Three other Wayes there are of dividing of the Zodiack ascribed to the Chaldæans, which are *Triplicities, Terms, Decanates.*

Ptol. The Trigons or Triplicities are these fower. *The first is Aries, Leo, Sagittarius, the second Taurus, Virgo, Capricorn, the third* (Gemini, Libra, Aquarius,) *the last* (Cancer, Scorpio, Pisces;) That the Chaldæans divided the Zodiack according to these Triplicities is manifest from their Way of collecting the Terms of the Planets described by Ptolomy.

*Ptol. Every Signe hath five *Terms*. * *The Chaldaick Way of finding out the Quantity of the Terms in every Signe is one, and that very plain, for their quantities differ by an equal Diminution; every Term is lesse than the precedent by one Degree, for they made the first Term of every signe to be eight degrees, the second seven, the third six, the fourth five, the fifth fower, which make up* 30 *Degrees.*

in Manil. Lastly the Signes are divided into *Faces*, for so the Antients call'd them, in Hebrew *Phanim*, in Arabick *Mageah*, in Greek πρόσωπα; but the latter Astrologers *Decanates* δεκανοὶ Decanos a word (as *Scaliger* observes) derived from the Roman Militia, of these in every Signe there are three, each of which comprehends ten degrees; that the *Chaldæans* were not ignorant of these is manifest, in as much as *Temer the Babylonian an Author of great Antiquity wrote concerning them.*

CHAP.

CHAP. IV.

Of the Planets considered in respect to the Zodiack.

THe *Chaldæans* held *that the Planets have not alwayes* Power alike, as to the procuring of Good and Ill; but that in some Places [or Signs of the Zodaick] they are more efficacious, in others less; and that *the same Stars have greater Power being in their proper Houses, or in their Exaltations* [or Triplicities,] *or Terms*, or Decanates. All which the later Astrologers call their Essential Dignities. Sext. Emp. Sext. Emp. loc. cit.

The most Efficacious is that of Houses. *They hold the Suns House to be* Leo, *the Moons* Cancer, Saturn's Capricorn *and* Aquarius, Jupiter's Sagittarius *and* Pisces; *that of* Mars Aries *and* Scorpio, *that of* Venus Taurus *and* Libra, *that of* Mercury Gemini *and* Virgo. Sext. Emp. ibid.

They call the Exaltations and Depressions of the Planets, when they are in Signs wherewith they are delighted, or when they are in those in which they have little (or no) *Power: for they are delighted in their Exaltations; but have little* (or no) *Power in their Depressions. As the Suns Exaltation is in* Aries *when he is exactly in the* 19th *degree thereof, his Depression in the Sign and Degree diametrically opposite to it. The Moons Exaltation is in* Taurus, *her Depression* (or Detriment) *in the Sign diametrically opposite. That of* Saturn *is in* Libra, *of* Jupiter *in* Cancer, *of* Mars *in* Capricorn, *of* Venus *in* Pisces, *and their Depressions are in the Signs diametrically opposite to their Exaltations.* Sext. loc. cit.

The Trigones or Triplicities of Planets are order'd by the *Chaldæans* after this manner. **The Lord of the first Triplicity* (of the Zodiack) *is* Jupiter, *of the* 2d Venus; *the same Order they observe in the other two Triplicities, except that the third is said to have two Lords,* Saturn *and* Mercury: *the first part of the Day is assigned to* Saturn, *the Night to* Mercury. *The Lord of the last Triplicity is* Mars. How much this differs from the vulgar way (which takes in the Sun and Moon) will easily appear to those who will take the pains to compare them. The later way see in *Firmicus.* * Ptol.

They call the Terms of the Planets in every Sign, those in which any Planet from such a Degree to such a Degree is most powerful or prevalent. Sext. Emp.

* *The* Chaldaick *way of Terms is gathered from the Lords of the Triplicities, (which is plainer and more effectual than that of the* Ægyptians from the Lords of the Houses) *yet neither in their Orders or Quantities do they alwayes follow those Planets which govern the Triplicities. In the first Triplicity, their Division of Terms in every Sign* * Ptol.

thereof is one and the ſame. The firſt term they give to the Lord of the Triplicity Jupiter, *the ſecond, to the Lord of the following Triplicity* Venus, *the third and fourth, to the two Lords of the Triplicity of the* Gemini, *which are* Saturn *and* Mercury; *the fifth, to the Lord of the laſt Triplicity* Mars. *In the ſecond Triplicity they divide every Sign alike, and alot the firſt term to* Venus, *by reaſon of her Dominion in that Triplicity, the ſecond and third to the two Lords of the Triplicity of the* Gemini, *which are* Saturn *and* Mercury; *the fourth to* Mars, *the laſt to* Jupiter. *To* Saturn *are attributed in the Day 66 Degrees, in the Night 78, to* Jupiter *72, to* Mars *60, to* Venus *75, to* Mercury *in the Day 66, in the Night 78.*

The Terms of the Chaldæans *or* Babylonians.

Aries	*Jupiter*	8	*Venus*	7	*Saturn*	6	*Mercu.*	5	*Mars*	4
Taurus	*Venus*	8	*Saturn*	7	*Mercu.*	6	*Mars*	5	*Jupiter*	4
Gemini	*Saturn*	8	*Merur.*	7	*Mars*	6	*Jupiter*	5	*Venus*	4
Cancer	*Mars*	8	*Jupiter*	7	*Venus*	6	*Saturn*	5	*Mercu.*	4
Leo	*Jupiter*	8	*Venus*	7	*Saturn*	6	*Mercu.*	5	*Mars*	4
Virgo	*Venus*	8	*Saturn*	7	*Mercu.*	6	*Mars*	5	*Jupiter*	4
Libra	*Saturn*	8	*Mercu.*	7	*Mars*	6	*Jupiter*	5	*Venus*	4
Scorpio	*Mars*	8	*Jupiter*	7	*Venus*	6	*Saturn*	5	*Mercu.*	4
Sagittar.	*Jupiter*	8	*Venus*	7	*Saturn*	6	*Mercu.*	5	*Mars*	4
Capricor	*Venus*	8	*Saturn*	7	*Mercu.*	6	*Mars*	5	*Jupiter*	4
Aquar.	*Saturn*	8	*Mercu.*	7	*Mars*	6	*Jupiter*	5	*Venus*	4
Piſces	*Mars*	8	*Jupiter*	7	*Venus*	6	*Saturn*	5	*Mercu.*	4

The *Decanates* or *faces* of the Planets, have reference to thoſe of the Zodiack; the firſt face is that Planet whoſe ſign it is: the ſecond, the next Planet; and ſo on. That theſe were of antient *Chaldaick* invention is manifeſt, not onely in regard that *Teucer* the *Babylonian* wrote concerning them, but likewiſe they were obſerved by the *Ægyptians*, who (as *Joſephus* ſaith) derived this Learning from the *Chaldæans*. Nicipſo *King of* Ægypt, *a moſt juſt Governor, and excellent Aſtrologer, did* (if we credit *Julius Firmicus*) *collect all ſickneſſes from the* Decanates; *ſhewing what diſeaſes every Decanate cauſed; becauſe one nature was overcome by another, and one God by another.* The ſame Author adds, that *Petoſiris touched this part of Aſtrology but lightly; not as being ignorant of it, but not willing to communicate his immortal Learning to poſterity.*

CHAP.

CHAP. V.

Aspects of the Signs and Planets.

EVery Sign of the Zodiack hath a mutual Aspect to the rest; In like manner the Planets have several Aspects; * *They are said to be in mutual Aspect or configuration, when they appear either in Trine or Square. They are said to behold one another in Trine, when there is an interposition of three signs between them: in Square or Quartile, when of two.* Censor. * Sext. Emp.

The Sun passing into the Sign next to that, wherein he was at the time of birth, regards the place of conception either with a very weak Aspect, or not at all; for most of the Chaldæans *have absolutely denied, that the Signs which are next to one another behold one another; But when he is in the third Sign, that is, when there is a Sign betwixt them, then he is said to behold the first place whence he came, but with a very oblique & weak light, which Aspect is termed Sextile; for it subtends the sixth part of a Circle: for if we draw lines from the first Sign to the third, from the third to the fifth, and from thence to the seventh, & so on, we shall describe an æquilateral Hexagone; This Aspect they did not wholly of, for that it seemed to conduce the least to the Nativity of the Child, but when he comes to the fourth Sign, so that there are two betwixt, he looks on it with a Quarterly Aspect: for that line which his Aspect makes, cuts off a fourth part of the Circle. When he is in the fifth there being three betwixt, it is a Trine Aspect, for it subtends a third part of the Zodaick: which two Aspects the Quartile and Trine being very efficacious afford much increase to the Birth. But the Aspect from the sixth place is wholly inefficacious, for the line there makes not a side of any Polygone, but from the 7th Sign which is the opposite the Aspect is most full and powerful, and bringeth forth some infants already mature, termed Septimestres, from being born in the 7th Moneth: But if within that space it be not mature, in the 8th Moneth it is not born, for from the 8th Sign as from the 6th, the Aspect is inefficacious, but either in 9th Moneth, or in the 10th: for the Sun from the 9th Sign beholds again the particle of the Conception in a trine Aspect, and from the 10th in a Quartile; which Aspects, as we said, are very efficacious: But in the 11th Moneth they hold, it cannot be born, because then, the Light being weak, sends first his languishing Ray in a Sextile Aspect, much less in the 12th, which Aspect is not all valid.* Censor.

CHAP. VI.

Schemes.

Sext.Emp. *THe way by which the* Chaldæans *from the very beginning observ'd the Horoscope of any Nativity, corresponds with that of their Division of the Zodiack* (mention'd formerly;) *For a* Chaldæan *sate in the Night-time on some high Promontory contemplating the Stars; another sate by the Woman in travail until such time as she were delivered. As soon as she was delivered, he signifyed it to him on the Promontory, which as soon as he had heard, he observed the Sign then rising for the Horoscope, but in the Day he attended the Ascendants and Suns Motion.*

Sext. Emp. loc. cit. Of the twelve Parts or Houses into which the Zodiack is divided, *those which are predominant in every Nativity, and chiefly to be considered in Prognosticks, are four, which by one common Name they term Centers* (or Angles,) *but more particularly, they call one the Horoscope,* or Ascendant, *another the Medium Cæli,* (the tenth House,) *another the Descendant,* (the seventh House,) *another the Subterrestrial and opposite to the* Medium Cæli, (the fourth House.) *The Horoscope is that which happens to be Ascendant at the time of the Birth, the* Medium Cœli *is the fourth Sign inclusively from it. The Descendant is that which is opposite to the Horoscope. The Subterrestrial and* Imum Cœli, *that which is opposite to the* Medium Cœli: *as* (*to explain it by an Example*) *if* Cancer *be the Horoscope,* Aries *is the* Medium Cœli, Capricorn *Descendant, and* Libra *Subterrestrial. That House which goes before either of these Houses they call cadent, that which followeth, succedent; now that which goes before the Horoscope being apparent to us, they affirm to be of the ill* Genius, *that next which followeth the* Medium Cœli *of the good* Genius, *that which is before the* Medium Cœli, *the inferior Portion and single Lot, and God: That which is before the Descendant, a slothful Sign, and the beginning of Death; that which is after the Ascendant, and is not apparent to us, the Fury and ill Fortune; that which cometh under the Earth good Fortune, opposite to the good* Genius: *that which is beyond the* Imum Cœli *towards the East, Goddesse; that which followeth the Horoscope slothful, which also is opposite to the slothful.*

Sex.loc.cit. *Or more briefly thus: The Cadent of the Horoscope is called the ill* Genius, *the Succedent slothful, the Cadent of the* Medium Cœli, *God, the Succedent good* Genius, *the Cadent of the* Imum Cœli, *Goddesse, the Succedent good Fortune, the Cadent of the Descendant ill Fortune, the succedent slothful. These, as they conceive, ought to be examined not superficially.*

Upon

Upon theſe Grounds the Chaldæans *made their* Apotoleſmatick *Prædictions; of which there is a difference; for ſome of them are more ſimple, others more accurate: the more ſimple, thoſe which are made from any one Sign, or the ſimple force of a ſingle Star, as that a Star being in ſuch a Sign ſhall cauſe ſuch kind of Men: the more accurate, thoſe which are made by the Concourſe, and as they ſay, the Contemporation of many. As if one Star be in the Horoſcope, another in the Mid-Heaven, another in the oppoſite Point to the Mid-Heaven, others thus or thus poſited, then theſe or theſe things will come to paſs.* Theſe are all the remains of this Art, which can be attributed to the Antient *Chaldæans*. Sext. loc. cit.

Chap. VII.

Other Arts of Divination.

THe *Chaldæans*, beſides Aſtrology, invented and uſed many other wayes of Divination; of which [a] *Diodorus Siculus* inſtanceth, *Divination by Birds; interpretation of Dreams, Explication of Prodigies, and Hieroſcopie.* [b] *R. Maimonides* likewiſe affirms, that *amongſt the* Chaldæans *antiently there aroſe ſeveral ſorts of Diviners*, in particular theſe, *Megnonemin, Menacheſhim, Mecaſhephim, Chober chaber, Shel ob, Jideyoni, Doreſh el hammetim*; all which are mentioned *Deut.* 18. 10, 11.

[a] lib. 1.

[b] Mor. Nov.

The firſt aſcribed by *Diodorus* to the *Chaldæans*, *is Divination of Birds*, ὀιωνῶν μάντικη, or Augury: neither is it probable, that they who were ſo great Inquiſitors into the ſeveral kinds of Divination, ſhould be ignorant of this, which after-ages eſteemed one of the moſt conſiderable. But they who underſtand the word [c] *Menacheſhim* in this ſenſe, ſeem to have been drawn to it by a miſtake of the Latine word *augurari*, by which it is rendred.

[c] מנחש

The next, *interpretation of Dreams*, ἐξήγησεις ἐνυπνίων, [d] *Philo Judæus* affirms to have been invented by *Abraham*. Indeed that it was profeſt by the antient *Chaldæans* appears from their anſwer to *Nebuchadnezzar*, [e] *Tell thy ſervants the dream, and we will ſhew the interpretation.* There are extant many onirocritical Verſes, under the name of *Aſtrampſychus*, collected out of *Suidas*, and digeſted by *Joſeph Scaliger*: *Aſtrampſychus* is mention'd amongſt the Magi by *Laertius*: and [f] there are who conceive the name to be only an Interpretation of the *Chaldæan* or *Perſian Zoroaſter*, which ſome render, *a living ſtar.*

[d] Suid.

[e] Dan. 2.

[f] Urſin. Zor.

The third, *Explication of Prodigies*, ἐξήγησεις τεράτων, this kind the *Greek* Interpreters conceive included in the word *Jideyoni*, for they render it ἐπαοιδὸς ἢ τερατόσκοπος.

The

The laſt that *Diodorus* mentions, is *Hieroſcopie*, by which I conceive to be meant *extiſpicium*, Divination by inſpection into the entrails (ἱερεῖων) of ſacrific'd Beaſts. That the *Chaldæans* uſed this kind, may be argued from the Prophet *Ezekiel*, who ſaith of the King of *Babylon* (uſing Divination,)[g] *he looked into the liver*. Theſe ſeem to be the *gazrin*, reckon'd by [h] *Daniel* amongſt the *Chaldæan* Diviners; from *gazar*, *to cut*; for they cut open the Beaſt and divined by his entrails.

[g] chap. 21. v. 21.

[h] chap. 2.

Ob, is rendred *Pytho*, or (rather) *Pythonicus ſpiritus*; the word originally ſignifieth *a Bottle*; and thereupon is taken for that ſpirit which ſpeaketh *ex utero Pythoniſſæ*: The Sacred Text calls the Woman *Eſheth Baalath Ob*, which the Septuagint render, γυναῖκα ἐγγαστρίμυθον, and where *Saul* ſaith, [i] *I pray thee divine unto me in Ob*, they tranſlate, μαντεύσαι δή μοι ἐν τῷ ἐγγαστριμύθῳ. *R. Maimonides* ſaith, ſhe that was *initiated held in her hand a myrtle wand, & received ſuffumigations: R. Abraham ben David*, that *theſe Rites were uſually performed at ſome dead mans Tomb.*

[i] 1 Sam. 28. v. 8.

Doreſh el hammetim, is properly (as rendred) a *Necromancer*: [k] ſome affirm this kind of Divination had it's original in *Chaldæa*.

[k] Fran. Mirand. de rer. prænot. lib. 4. p. 328.

Theſe and the reſt of this kind are all comprehended under the general name *Mecaſhphim*, of which formerly.

The

The Third SECTION.

MAGICK, Natural and Theurgick.

THe third part of the *Chaldaick* Doctrine was *Magick*: for though the Name is conceived to be *Persian* (by some derived from *Mog*,[a] a Sirname of the *Persian Zoroaster*,[b] by others from the *Magussæans*) yet this Science it self was originally *Chaldæan*, and properly the study of the *Asshaphim*; of whom *Laertius* is to be understood, when he saith that *the* Chaldæans *were the same with the* Babylonians, *as the* Magi *with the* Persians: Hence is it also that the term *Magi* is some times extended to the *Chaldæan* Philosophers.

[a] Salmas. [b] Suid.

Pliny indeed saith, that [c] Magick *had it's beginning in* Persia *from* Zoroaster, but adds, that *whether this* Zoroaster *was one, or afterwards a second also, is not certain*: and that he rather meant the *Chaldæan*, than the *Persian*, may be inferred from his citing those Authors who placed this *Zoroaster* 6000 years before *Plato*, or 5000 years before the *Trojan* war; which accounts (though extravagant) were doubtless intended of the most antient *Zoroaster*, the *Chaldæan*. He likewise instanceth [d] as skilful in this Art *Marmaridius a Babylonian*, and *Zormocenidas an Assyrian*, both so antient as that *there are not any Monuments of them extant*.

[c] lib. 30. cap. 1.

[d] loc. cit.

The few remains we find of the *Chaldæan Magick* may be reduced to two kinds, *Natural* and *Theurgick*.

CHAP. I.

Natural Magick.

THe First Part of the *Chaldaick* Magick is that which we commonly term *Natural*, because it contemplates the Virtues of all Natural beings Cælestial and Sublunary, [a] makes scrutiny into their Sympathy, and by a mutual application of them, produceth extraordinary effects.

[a] Psel.

By this kind of Magick the *Chaldæans* professed [b] *to perform many admirable things, not only upon particular Persons, but upon whole Countries*. R. Maimonides instanceth *the* [c] *expelling of Noxious Animals, as Lions, Serpents, and the like, out of Cities; the driving away all kind of harms from Plants, prevention of Hail; the destroying of Worms that they hurt not the Vines; concerning these* (saith he) *they have written much in their Books; and some there are who boast they can cause that no Leaves or Fruit shall fall form the Trees.*

[b] Maimon. Mor. Ne. [c] Mor. Ne.

CHAP.

CHAP. II.

Magical Operations, their kinds.

[a] Mor. Ne.

THeir operations [a] *R. Maimonides* reduceth to three kinds. *The First is of those which deal in Plants, Animals, and Metals. The Second consists in Circumscription and Determination of some time, in which the Operations are to be performed. The Third consists in Human Gestures and Actions; as in Clapping the Hands, Leaping, Crying aloud, Laughing, Lying Prostrate on the Earth, Burning of any thing, Kindling of Smoak, and Lastly in Pronouncing certain words Intelligible or Unintelligible; these are the kinds of their Magical Operations.*

[b] loc. cit.

[b] *Some there are which are not performed but by all these Kinds: As when they say, take such a Leaf of such an Herb when the Moon is in such a Degree and Place: Or, take of the Horn of such a Beast, or of his Hair, Sweat or Blood, such a quantity, when the Sun is in the middle of Heaven, or in some other certain Place. Or, take of such a Metall, or of many Metalls, melt them under such a Constellation, and in such a Position of the Moon; then pronounce such and such words; make a suffumigation of such and such leaves, in such and such a figure, and this or that thing shall come to passe.*

[c] loc. cit.

[c] *Other Magical operations there are which they conceive may be performed by one of the fore-mentioned kinds, only these (say they) are performed for the most part by Women, as we find amongst them: for the bringing forth of Waters, if ten Virgins shall adorn themselves and put on red Garments, and leap in such manner that one shall thrust on the other, and this to be done going backwards and forwards, and afterwards shall stretch out their fingers towards the Sun, makeing certain Signes, this action being finished, they say that waters will issue forth. In like manner they write, that if fower Women &c. using certain words and certain gestures, by this action they shall divert hail from falling down. Many other such like vanities they mention all along their writings, which are to be performed by Women.*

[d] Maim. Mor. Ne.

[d] *But none of these (as they imagine) can be performed without having respect and consideration* of the Stars; for thy conceive that every Plant *hath it's proper Star: they ascribe also certain Stars to all living Creatures and Metalls; Moreover these operations are peculiar worships of the Stars, and that they are delighted with such an action, or speech, or Suffumigation, and for it's sake afford them what they wish.* Hitherto *R. Maimonides*, who only hath preserved these remains of the antient *Chaldaick* superstition.

CHAP.

CHAP. III.

Of the Tsilmenaia (or Telesmes) used for Averruncation.

MOreover the *Chaldæans* are by the Rabbies reported to have been the first that found out the secret power of Figures; neither was there any thing more celebrious than the Images of this kind made by them.

They are called in *Chaldee* and *Persian Tsilmenaia*, from the Hebrew *Tselem*, *an Image*: in Arabick, *Talitsmam* or *Tsalimam*, perhaps from the same Root; rather than as some conjecture from the Greek word τελέσμα τετελέσμενον τι.

These Images were prepared under certain Constellations, for several purposes; some for Averruncation, others for Prædiction.

Those that serve for *Averrancation*, some conceive to have been of later Invention, and ascribe them to *Apollonius Tyanæus*; he indeed was the first amongst the *Græcians* that was famous for them: but it is most probable that he brought this Art out of the East, there being yet to be seen many of these Figures or Telesmes throughout the whole Eastern part of the World; and some of them very antient, which [a] *Gaffarel* allegeth to confirm, that *the* Persians, *or if you will, the* Babylonians *or* Chaldæans, *were the first that found them out.* [a] Curios. inoyez.

These the *Greeks* term also στοιχεῖα, and στοιχειώσεις; and the makers of them *Stoicheiomaticks.* [b] *Ptolemy, The generable and corruptible Forms are affected by the Celestial Forms: for which reason the* Stoickeiomaticks *make use of them, considering the entrance of the Stars into them:* On which words *Hali Aben Rodoan* (or as the Hebrew translation *Aben Giafar*) writes thus. *In this Chapter* Ptolemy *means to discover many secrets of Images, and that the Figures which are here below are correspondent to the like figurations above, which predominate over them: as for instance, the Celestial* Scorpion *predominates over the terrestrial* Scorpions, *and the Celestial* Serpent *over the Terrestrial* Serpents, *and the skilfull in Images* (Stoicheiomaticks) *observed, when a Planet was out of his Combustion, and entred into any of these Figures, then placing the Planet in the Horoscope, they engraved the Figure upon a stone, and having added what else was necessary, they fitted it for preservation, or destruction, as they pleas'd; and this power continued in the stone a long time after.* [b] Centiloq.

CHAP. IV.

Of the Tſilmenaia, uſed for Prediction.

ANother kind there was of Tſilmenaia or Teleſmes, uſed for Prediction: *Theſe Images* (according to the deſcription of [a] *R. Maimonides*) *they did erect to the Stars: of Gold to the Sun, of Silver to the Moon, and ſo diſtributed the Metalls and Climates of the Earth among the Stars, for they ſaid, that ſuch a Star is the God of ſuch a Climate. There they built Temples, and placed the Images in them, conceiving that the Power of the Stars did flow into thoſe Images, and that thoſe Images had the faculty of underſtanding, and did give to Men the gift of Prophecy, and in a word did declare to them what things were good for them. So alſo they ſay of Trees which belong to thoſe Stars, every Tree being dedicated to ſome Star, and planted to it's Name, and worſhipped, for this or that reaſon, becauſe the Spiritual Vertues of the Stars, are infuſed into that Tree, ſo that after the manuer of Prophecy they diſcourſe to Men, and ſpeak to them alſo in Dreams.*

[a] Mor. Ne.

The word *Teraphim* in the Sacred Scripture, amongſt other ſignifications, is ſometimes taken for theſe Images, whence [b] *Onkelos* the *Chaldee* paraphraſt renders it *Tſilmenaia*, with which the *Syriack* verſion agrees; The Septuagint δῆλος, and ἀποφθεγγόμενος, and φωτισμὸς, implying by all theſe Interpretations, that they were endewed with the gift of prædiction: which is no more than the Text it ſelf confirms; for [c] *Ezekiel* ſaith of the King of *Babylon* uſing Divination, that *he conſulted the Teraphim.*

[b] Gen. 3.

[c] ch. 21.21.

Of this kind are thoſe *Teraphim* conceived to be, which *Rachel* ſtole from her father *Laban*; for he calls them his [d] *Gods*; the Coptick verſion renders it, *the greateſt of his Gods*: *R. D. Kimchi* conceives they were made by Aſtrologers to foretell things to come, and that they were Images whoſe figures we know not, by which the Antients were informed of future events, they being in ſome manner like the Oracles which often ſpake by the mouth of the Devil. *R. Eliezer*, that they were ſtatues made in the figure of men under certain conſtellations, whoſe influences (which they were capable of receiving) cauſed them to ſpeak at ſome ſet hours, and give an anſwer to whatſoever was demanded of them. *Aben Ezra*, that they were made after the ſhapes of Men, to the end they might be capable of Celeſtial influence (and in the ſame manner interprets he the Teraphim placed by *Michol* in *David*'s bed.) Adding, that *the reaſon why* Rachel *took them away, was not to take her father off from Idolatry; for if it were ſo, why then did ſhe take them along with her, and not rather*

[d] Gen. 31.

rather hide them in the way neer his house: But by reason that her father was skilful in Astrology, she feared lest by consulting those Images and the Stars, he should know which way Jacob *was gone.* And S. *Augustine*, *that* Laban *saith, why hast thou stoln my Gods? it is perhaps in as much as he had said he divined,* * *I divined the Lord blessed me because of thee,*] for so the more antient Expositors interpret the word *nichashti*, and the Jews understand that place, of prescience, divination or conjecture, as Mr. *Selden* observes.

Philo Judæus speaking of the * Teraphim of *Micah*, fancies *that* Micah *made of fine Gold and Silver three Images of young Ladds, and three Calves, and one Lion, one Dragon, and one Dove, so that if any had a Mind to know any secret concerning his Wife, he was to have recourse to the Image of the Dove which answered his Demands; if concerning his Children, he went to the Boys; if concerning Riches, to the Eagle; if concerning Power and Strength, to the Lion; if it anything concerned Sons and Daughters, he went then to the Calves; and if about the length of Years and Dayes, he was to consult the Image of the Dragon.* This, how light soever, shews that he also understood the Teraphim to be prophetical.

in Gen. quæst. 94.
* Gen. 30.
נחשתי
de Diis Syris.
* Judg. 17.

Chap. V.

Theurgick Magick.

THe other part of the *Chaldaick* Magick is *Theurgick*; to which perhaps *Plato* more particularly alluded, when he defind [a] *the Magick of* Zoroaster, *the service of the Gods.* This they called also [b] *the Method of Rites*; *the Works of Piety*, and (as renderd by the Greeks) τελέσιωργ ἐπισήμην *the Telestick Science and Telesiurgick.* In what it did consist may be gathered from what *Suidas* saith of the two *Julians*; *Julian* (saith he) *the* Chaldæan, *a Philosopher, father of* Julian *sirnamed the* Theurgick; *He wrote of Dæmons four Books; they treat of Preservatives of every part of Mans Body; of which kind are the* Chaldaick *Telesiurgicks.* And again, *Julian son of the afore-mention'd, lived under* Marcus Antonius *the Emperour, he also wrote Theurgick Initiatory Oracles in Verse; and all other secrets of the Science.*

[a] Alcibiad. 1.
[b] Psell. in Orac.

Thus the Telestick Science was conceived to procure a conversation with Dæmons by certain Rites and Ceremonies, and [c] *to initiate or perfect the Soul by the power of materials here on Earth; for the supreme faculty of the Soul cannot by it's own guidance aspire to the sublimest institution, and to the comprehension of Divinity, but the Work of Piety leads it by the hand to God by illumination from thence;* Plato indeed holds, *that we may comprehend the ungenerate Essence by Reason and Intellect; but the Chaldæan asserts, that there is no other means for*

[c] Psell. in Orac.

us to arrive at God, but by strengthning the Vehicle of the soul by material Rites: for he supposeth that the soul is purified by stones, and herbs, and charms, and is rendred expedito for ascent.

* Psell. in Orac.

It is likewise beneficial to the Body as well as to the Soul, for * *if a man shall give his mind to these, he shall not only render his soul unvanquishable by passions, but shall also preserve his body the better in health: for the usual effect of Divine illuminations is to consume the matter of the Body, and to establish Nature by health, that we be not seised either by Passions or Diseases.*

Chap. VI.

Theurgick Rites.

BY *Theurgick* or *Telestick* Rites they conceived that they could procure a communication with the good Dæmons, and expulsion or averruncation of the bad.

The chief of these Rites was Sacrifice; concerning which, there is a remarkable passage in [a] *Jamblichus*, who delivers the *Chaldaick* opinion thus: *The Gods give those things that are truly good, to such as are purified by sacrifices; with whom also they converse, and by their communication drive away wickedness and passion far from them; and by their brightness chace from thence the dark Spirit; for the evill Spirits, when the light of the Gods cometh in, fly away as shadows at the light of the Sun: neither are they able any longer to disturb the pious sacrificer, who is free from all wickedness, perverseness, and passion: but such as are pernicious, and behave themselves insolently in opposition to sacred Rites and Orders, these by reason of the imbecillity of their action, and want of power, are not able to attain to the Gods, but because of certain pollutions are driven away from the Gods, and associated with ill Dæmons, by whose bad breath they are inspired, and depart thence most wicked, profane and dissolute; unlike the Gods in desire, but in all things resembling the bad Dæmons with whom they converse daily. There men therefore being full of passion and wickedness, by the affinity that is betwixt them, draw the evil Spirits to them, by whom being quickly possest, they are again excited to all iniquity, one assisting and strengthning the other, like a Circle whose beginning and end meet.*

[a] de Myster. Ægypt.

Several other Rites they used also, which they conceived to be prevalent in evocation of these Dæmons. *They are allured* (saith [b] *Gregorius Nicephoras*) *out of the Air and Earth by certain stones or pulse, or certain Voices or Figures, which they call Characters, invented by the* Chaldæans *and* Egyptians *who first found out the proper dignoscitive sign of every Dæmon.*

[b] in Synes.

Some few of these are mention'd in the *Chaldaick* Oracles; as,

When thou seest the Terestial Dæmon approach,
Sacrifize the Stone Mnizuris, using invocation.

The Dæmons (saith *Psellus*) *that are neer the Earth are by Nature lying, as being far off from the Divine Knowledge, and filled with dark matter. Now if you would have any true discourse from these prepare an Altar and Sacrifize the Stone Mnizuris. This Stone hath the power of evocations, the other greater Dæmon who invisibly approacheth to the material Dæmon will pronounce the true relation of demands, which transmits to the demandant the Oracle the vocatine name with the Sacrificing of the Stone.*

Another of these Rites mentioned by the same Oracles, is that of the *Hecatine Strophalus*.

Labour about the Hecatine Strophalus.

The Hecatine Strophalus (saith *Psellus*) *is a golden ball, in the midst whereof is a Saphire, they fold about it a Leather thong, it is beset all over with Characters; Thus whipping it about they made their Invocations. These they use to call Jynges whether it be round or triangle or any other Figure, and whilst they are doing thus they make insignificant or brutish cries, and lash the Air with their whips. The Oracle adviseth to the performance of these Rites, or such a Motion of the* Strophalus, *as having an expressible power. It is called* Hecatine *as being dedicated to* Hecate. Hecate *is a Goddesse amongst the* Chaldæans, *having at her right side the Fountain of Vertues.*

No little Efficacy was attributed to certain words used in these Rites, which the *Chaldaick* Oracles expresly forbid to be changed.

Never change Barbarous names.

There are certain names (saith *Psellus*) *among all Nations delivered to them by God; which have an unspeakable Power in Divine Rites, change not these into the Greek Dialect; As* Seraphim *and* Cherubin, *and* Michael *and* Gabriel: *These in the Hebrew Dialect have an unspeakable Efficacy in Divine Rites; but changed into Greek nam s are ineffectual.*

Chap. VII.

Apparitions.

THe Apparitions procured by these rites are of two kinds. [a] The First is called ἐποπτεία *Super-inspection* (in respect to the initiated person:) When he who orders the Divine Rites seeth a meer Apparition, (as for instance) of light in some figure or form, concerning which the *Chaldaick* [b] Oracle *adviseth, that if anyone sees such a light, he apply not his mind to it, nor esteem the voyce proceeding from thence to be true.* [c] *Sometimes likewise to many initiated persons there appeares whilst they are sacrificing some Apparitions in the shape of Dogs and several other Figures. These are apparitions of the passions*

[a] Psel. in orac. 15.

[b] Psel. in orac. 14.

[c] Psel. in orac. 19.

passions of the Soul in performing Divine Rites, meer appearances, having no substance, and therefore not signifying any thing true.

[d] Psel. in orac. 15. The Second is called [d] αὐτοψία *self inspection*, this is *when the initiated person seeth the Divine Light it self without any figure or form*: *This the* Oracle calls εὐιερὸν [e] *Sacro-sanct, for that it is seen with a beauty by Sacred Persons, and glides up and down pleasantly and graciously through the Depths of the world.* [f] *This will not deceive the initiated person, but whatsoever question you shall propose, the answer will be most true.*

[e] loc. cit.

[f] loc. cit.

when thou seest (saith the Oracle) *a Sacred fire, without Form, shining flashingly through the depths of the whole World, Hear the voice of Fire.*

[g] Psel. in orac. 21. [g] *when thou beholdest the divine Fire void of Figure brightly gliding up and down the World, and graciously smiling, listen to this voice, as bringing a most perfect Præscience.*

[h] Psel in orac. 25. But [h] *these things which appear to initiated persons as Thunder, Lightning, and all else whatsoever, are only Symbols or Signes, not the Nature of God.*

Chap. VIII.

Material Dæmons how to be repuls'd.

As it is one property of *Theurgy* to evocate and procure a conversation with good Dæmons, so is it another, to repulse and chase away the Material Dæmons, which as they conceive may be effected several wayes; either by words, or actions.

[a] Psel. de. dæmon. By *words*: For (as [a] *Marcus* delivers the *Chaldaick* opinion) *these Material Dæmons fearing to be sent to Abysses and Subterraneal places, and standing in awe of the Angels who send them thither, If a Man threaten to send them thither, and pronounce the names of those Angels whose office that is, it is hardly to be expressed how much they will be affrighted and troubled; so great will their astonishment be, as that they are not able to discern the person that menaces them, and though it be some old Woman, or a little old Man that threatens them, yet so great is their fear, that commonly they depart as if he that menaces were able to kill them.*

[b] de dæmon. By *actions*: For *the Bodies of Dæmons* (saith the same [b] Author) *are capable of being struck, and are pained thereby; Sense is not the property of Compounds, but of Spirits; That thing in a Man which feeleth, is neither the Bone, nor the Nerve, but the Spirit which is in them: whence if the Nerve be pres'd or seized with cold or the like, there ariseth pain from the Emission of one Spirit into another Spirit; for it is impossible that a compound Body should in it self be sensible of pain, but in as much as it partaketh of Spirit, and therfore being cut into pieces, or dead, it is absolutely insensible; because it hath no*

Spirit

Spirit. In like manner a Dæmon being all Spirit is of his own Nature ſenſible in every part; hee immediately ſeeth and he heareth; he is obnoxious to ſuffering by touch; being cut aſſunder he is pained like Solid Bodies; only herein differing from them, that other things being cut aſſunder can by no meanes or very hardly be made whole again, whereas the Dæmon immediately commeth together again, as Air or Water parted by ſome more ſolid Body. But though this Spirit joyns again in a moment, neverthelesſe at the very time in which the diſſection is made it is pained; for this reaſon they are much affraid of ſwords, which they who chaſe them away knowing, ſtick up pointed Irons or ſwords in thoſe places where they would not have them come, chaſing them away by things Antipathetical to them, as they allure them by things Sympathetical.

*From theſe Material Dæmons, * upon thoſe that worſhip them, deſcend certain Fiery irradiations, like thoſe we call falling Stars, gliding up and down; which thoſe mad perſons term apparitions of God; but there is nothing true, firm or certain in them, but cheats, like thoſe of Juglers, which the common people term wonders, becauſe they deceive the eye; * for being removed far from the beatitude of Divine life, and deſtitute of Intellectual contemplation, they cannot præſignify futures, but all that they ſay or ſhew is falſe and not ſolid, for they know beings μορφωτικῶς by their outſides, but that which knoweth futures particularly, uſeth Notions indiviſible and not figured.*

* Pſel. de dæmon.

* Pſel. in orac. 23.

The

The Fourth Section.

Of the Gods, and Religious worship of the Chaldæans.

IN the last place, (as to the Explication of the *Chaldaick* Doctrine, especially of that part which concerned their *Ashaphim*) it is necessary we give accompt of the Gods of the *Chaldæans*, and of their Religious worship.

And though Mr. *Selden* hath reduced all the *Asiatick* Gods under the common name of *Syrian*, in his Excellent Treatise upon that Subject; yet we shall take notice of such onely as were proper to *Assyria*, (whether as being worshipt no where else, or from thence brought into *Syria* and other Countries:) conceiving the rest nothing pertinent to the *Chaldæans* or *Babylonians*.

The Religious Worship of the *Chaldæans* may be reduced to three kinds; The first, a worship of the true God, but after an Idolatrous manner: The second, of Dæmons, or Spirits: The third, of the Celestial Bodies, and Elements.

Chap. I.

Of their Idolatrous Worship of the True God.

THe first kind of the *Chaldaick* Worship, was of the True God, though after an Idolatrous manner: The Author of the *Chaldaick* Summary affirms, that *they held one principle of all things, and declare that it is one and good.* That by this *one* and *good* they meant the true God, (to whom alone those attributes belong) may be gathered from [a] *Eusebius*, who saith, (speaking doubtless of the Followers of *Zoroaster*) that *in the first place they conceive God the Father and King ought to be ranked*; for this reason the *Delphian* Oracle attested by *Porphyrius*, joyns them with the Hebrews;

[a] Præpar. Evang.

Chaldees and Jews wise onely, worshipping
Purely a self-begotten God and King.

but

but (notwithſtanding the Oracle) that this Worſhip, though of the True God, was Idolatrous, is beyond doubt: ſo as to them might be applied what St. *Paul* ſaith of the *Romans*, [a] *when they knew God they glorified him not as God*, but [b] *changed the glory of the uncorruptible God into an Image made like to corruptible man.* [a] Rom. 1. 21. [b] ver. 23.

The Name and Image whereby they repreſented the Supreme God was that of *Bel*, as appears by the prohibition given by God himſelf not to call him ſo any more: [c] *Thou ſhalt call me no longer Baali*; *Bel* with the *Chaldæans* is the ſame as *Baal* with the *Phœnicians*, both derived from the Hebrew *Baal*, *Lord*; this *Bel* of the *Babylonians* is mention'd by the Prophets *Eſay* and *Jeremy*: They who firſt tranſlated the Eaſtern Learning into Greek, for the moſt part interpret this *Bel* by the word Ζεὺς *Jupiter*. So *Herodotus*, *Diodorus*, *Heſychius*, and others: *Beroſus* (ſaith *Euſebius*) *was Prieſt of* Belus, *whom they interpret* (Δία) *Jupiter*; the reaſon of which ſeems to be, for that *Bel* was the chief God with the *Chaldæans*, as *Jupiter* with the *Græcians*, who by that name meant the true God, as the *Chaldæans* by the other; for to him St. *Paul* applies that hemiſtick of *Aratus*, τοῦ γὰρ καὶ γένος ἐσμέν, (*for we are alſo his off-ſpring*,) which hath reference to the firſt Verſe, ἐκ Διὸς ἀρχώμεθα. And upon theſe words of St. *Peter*, *worſhip ye God, but not as the Græcians*, *Clemens Alexandrinus* obſerves, that *he ſaith not*, *worſhip not the God whom the Græcians, but as the Græcians: he changed the manner of the worſhip, but preached not another God.* [c] Hoſ. 2. 16. Act. 17. 28. Strom. 6.

The Temple of this *Jupiter Belus* at *Babylon*, is exactly deſcribed by *Herodotus* an eye-witneſs, in whoſe time it was yet extant, thus: *The gates were of Braſs*; *the Temple it ſelf ſquare*; *every ſide two furlongs broad. In the midſt of the Temple there was a ſolid Tower* (not hollow) *of the thickneſs and height of a* Stadium; *upon which there was ſet another*, *and another upon that*, *and ſo on to eight: on the outſide of theſe were ſtairs*, *by which to go up to every one of them*; *in the midſt of the ſtairs were ſeats for ſuch as went up*, *to reſt themſelves: in the higheſt Tower there was another Temple* (*or Chapel*,) *and in it a Bed ſumptuouſly furniſht, and a Table of Gold*; *but neither in this was there any Statue*, *nor doth any perſon ly here a-nights except one woman*, *a foreiner, of whom the God makes choice above all other, as the* Chaldæans *who are Prieſts of this God averr: for they ſay* (though I hardly credit it) *that the God himſelf comes into this Temple, and reſts in this Bed: There is moreover in this Temple another lower Chapel, in which there is a great Statue of* Jupiter *all of Gold, ſitting*; *and beſide it a Table and Bench all of Gold alſo*; *in ſo much that the* Chaldæans *value it at* 800 *Talents: Likewiſe without the Chapel there is an Altar of Gold, and another Altar very great, upon which are ſacrifized Sheep of full growth, for upon that of Gold it is not lawful to ſacrifize any but Sucklings*; *On this greater Altar the* Chaldæans *burn yearly Frankinſence to the value of a hundred thouſand talents, in ſacrifice to their Gods. There was alſo at the ſame time in this Temple* lib. 1.

a Statue 12 *Cubits high, of massy Gold*, which I saw not, but take upon the report of the *Chaldæans*: *this Statue* Darius *son of* Hystaspes *had a great mind to take, but durst not; but his son* Xerxes *afterwards took it, and slew the Priest who forbad him to stir it: Thus was this Temple built and beautified, besides infinite gifts and presents.* Hitherto *Herodotus*: he terms the Priests of *Belus Chaldæans*; and *R. Maimonides* asserts the *Chaldæan* Idolaters to be the same with the Prophets of *Baal*.

The Festival of *Bel* is mention'd 2 *Kings* 10. 20. his Oracle by *Arrian*; the same which *Stephanus* means saying, *The* Chaldæans *had an Oracle which was no less in esteem with them, than that at* Delphi *was with the* Græcians.

Chap. II.

Worship of other Gods, Angels and Dæmons.

THe second kind of their Religious Worship, was that of other Gods, Angels and Dæmons; *Next* the Supreme God (saith *Eusebius*, delivering their opinion) *there followeth a multitude of other Gods*; Angels and Dæmons. These Gods they distinguish'd into several Orders, *Intelligibles*; *Intelligibles and Intellectuals*; *Intellectuals*; *Fountains*; *Principles*; *Unzoned Gods*; *Zoned Gods*; *Angels and Dæmons*. To the Worship of these belongs what we have already delivered concerning their Theurgy.

Chap. III.

The Chaldæan *Worship of the Cælestial Bodies.*

THe third kind of Idolatrous Worship used by the *Chaldæans* and *Babylonians* was of the Celestial Bodies; into which,
Mor. Ne. *Maimonides* saith, *they fell soon after the Floud*: perhaps occasion'd by their continual addiction to Contemplation of them; and grounded upon Observation of the great Benefits communicated to Man-kind by their Influence.

The Levitical Law, in prohibiting this Idolatry, sets down the
Deut. 4. 19. particulars of of it, *Lest thou lift up thine eyes unto Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, shouldst be driven to worship them and serve them.* And of
2 King. 23. 5 the Jewish Idolaters put down by *Josiah* (besides *those that burnt*

Incense

Incenſe to Baal, of whom already) are reckon'd thoſe that burnt Incenſe *to the Sun and to the Moon, and to the Planets* (or Signs, *Mazaloth*) *and to all the Hoſt of Heaven.* This doubtleſs they learned of *their Nighbours the* Aſſyrians, of whom the Prophet *Ezekiel* complains that they doted.

CHAP. IV.

Of the Sun.

THe Sun and Moon are firſt named and diſtinguiſhed from the reſt; with them perhaps this kind of Idolatry began, before it came to be applied to any of the other Stars; for in the moſt antient mention of it, (which is by *Job* a Neighbour to the *Chaldæans*) we find theſe two only named: That *the* Chaldæans eſteemed theſe the principal is confirm'd by *R. Maimonides*, who ſaith, *They held the reſt of the ſeven Planets to be Gods, but the two Luminaries the greateſt.* cap. 31. v. 26. Mor. Ne.

But of theſe (adds *Maimonides*) *they held the Sun to be the greateſt God.* What he further relates in confirmation hereof, out of the Books of the *Sabæans* concerning *Abraham* and the like, was delivered formerly. Of the *Aſſyrian* Idols dedicated to the Sun, *Macrobius* mentions three, *Adad, Adonis and Jupiter Heliopolites.* Mor. Ne.

Adad (ſaith he) *ſignifieth one; this God they adore as the moſt powerful, but they joyn with him a Goddeſs named* Atargatis, *aſcribing to theſe two an abſolute power over all things; by theſe they mean the Sun and the Earth; that hereby they underſtand the Sun, is manifeſt, for the Image of* Adad *is very fair, and hath beams bending downwards, to ſhew that the power of Heaven conſiſts in the beams of the Sun, ſent down upon the Earth. The Image of* Atargates *hath beams erected; to ſhew that the Earth produceth all things by the power of the beames ſent from above:* Thus *Macrobius*; but whereas he ſaith that *Adad* ſignifieth one, either he himſelf is miſtaken, or his Text depraved, for (as Mr. *Selden* obſerves) with the *Syrians*, and *Chaldæans* or *Aſſyrians*, *Chad*, from the Hebrew *Achad*, ſignifieth one; but *Adad* or *Adod* which in the Scripture is *Hhadad* is of a different ſpelling; *Druſius* reads (in *Macrobius*) *Hhada*, which ſignifieth *One* in Syriack. Of this Idol perhaps is the Prophet *Iſaiah* to be underſtood, *They that ſanctify and purify themſelves after One in the midſt of the gardens*, dedicated to that Idol behind the Temple; *Subintelligendum enim Templum, pone Templum* ſaith *Joſeph Scaliger.* Saturn. l. 1. cap. 8. חד אחד cap. 66. v. 17.

Adonis is derived from *Adon, Lord. That* Adonis *is the Sun* (ſaith *Macrobius*) *is not doubted, upon view of the Religion of the* Aſſyrians, *with whom* Venus Architis (*now worſhipt by the* Phœnicians) *and* Adonis *were held in great veneration: For the Naturaliſts worſhipped* Saturn. l. 21.

the Superiour Hemiſphear of the Earth, in part whereof we dwell, by the name of Venus; *the inferiour they called* Proſerpina. *Hereupon amongſt the* Aſſyrians *or* Phœnicians *the Goddeſs is introduced mourning, becauſe the Sun in performing his Annual Courſe paſſeth through the twelve Signs of the Inferiour Hemiſphear; for of the Signs of the Zodiack ſix are eſteemed ſuperiour, ſix inferiour; And when he is in the inferiour, and conſequently makes the dayes ſhorter, the Goddeſs is believ'd to mourn, as if the Sun were ſnatch'd away by Death for a time, and detained by* Proſerpina *the Goddeſs of the inferiour part, and of the* Antipodes; *Again they conceive that* Adonis *is reſtor'd to* Venus *when the Sun ſurmounting the ſix ſtars of the inferiour Order begins to illuminate our Hemiſphear, and lengthen the light and dayes.*

Sat, 1, 17. The laſt is *Jupiter Heliopolites*; *The* Aſſyrians (ſaith the ſame Author) *under the name of* Jupiter *worſhip the Sun* (*whom they ſtyle* Διὸς ἡλιοπολίτην) *with extraordinary ceremonies: The Image of this God was taken from a Town in* Ægypt, *named* Heliopolis *alſo, at what time* Senemus, *perhaps the ſame as* Senepos, *reigned over the* Ægyptians; *it was brought thither by* Oppias *Ambaſſador of* Delebois *King of the* Aſſyrians, *and by the* Ægyptian *Prieſts, the chief of whom was* Parmetis; *and having been a long time kept by the* Aſſyrians, *was afterwards removed to* Heliopolis (in Ægypt) *the reaſon of which, and why being caried out of* Ægypt *it was brought back into the place where now it is, and where it is worſhipt with Rites that are more* Aſſyrian *than* Ægyptian, I forbear to relate, as being nothing pertinent to our purpoſe. *That this* Jupiter *is the ſame with the Sun, appears as well by their Religious Rites, as by the faſhion of the Image, for it's being of Gold* (of which Metall *Maimonides* deſcribes thoſe Telcſmes to have been which the *Chaldæans* made to the Sun) *and without a Beard, is ſufficient argument hereof. The right hand is lifted up, holding a Whip like a Charioteer, the left holds a Thunderbold and ſome ears of Corn, all which denote the conſociate powers of* Jupiter *and the Sun. Moreover the Religion of this Temple is excellent for Divination, which is aſcribed to the power of* Apollo, *who is the ſame with the Sun: Likewiſe the Image of the* Heliopolitane *God is caried on a Beer, as the Images of the Gods are caried at the Solemnity of the Games of the* Circenſian *Gods; Many Nobles of that Countrey follow, their heads ſhaved, they themſelves pure by a long Chaſtity; they are driven by Divine Inſpiration, not as they will themſelves, but whither the God caries them. This God they conſult even abſent, by ſending Table-books ſealed up, and he writes back in Order to the queſtions inſerted in them: Thus the Emperour* Trajan *being to go out of that Countrey into* Parthia *with his Army, at the requeſt of his Friends zealous in this Religion, and who having had great experiments in this kind, perſwaded him to inquire concerning the ſucceſſe of his expedition, proceeded with Romane prudence, leſt there might be ſome deceit of man it, and firſt ſent the Table-books ſealed up, requiring an anſwer in writing: The God commanded paper to be brought, and ordered that it ſhould be*

ſent

ſent to him, blank: to the aſtoniſhment of the Prieſts. Trajan *received it with admiration, for that he alſo had ſent a blanck Table-book to the God. Then he took another Table-book, and wrote in it this queſtion, whether having finiſhed this War, he ſhould return to* Rome; *This he ſealed up: The God commanded a Centurial Vine, one of thoſe gifts that were in the Temple, to be brought, and to be cut into two pieces, and wrapt up in a Napkin and ſent. The event appeared manifeſt in the death of* Trajan, *his bones being brought back to* Rome: *for by the fragments, the kind of Reliques* (his bones,) *by the token of the Vine, the future chance was declared.* Hitherto *Macrobius.*

To theſe adde *Bel* or *Belus*, a name though more peculiar to the Supreme Deity, yet common to many of the *Chaldæan* Gods, and amongſt others to the Sun, as *Servius* witneſſeth. *In Punick language* (ſaith he) *God is named* Bal; *but amongſt the* Aſſyrians *he is called* Bel, *and by a certain myſtical reaſon,* Saturn *and the Sun.* in Æneid. 1.

CHAP. V.

The Chaldæan *Worſhip of the Moon.*

THe Moon was worſhiped by the *Chaldæans* under many names, all which are Feminine; and the greater part anſwerable to thoſe of the Sun (laſt mentioned) which ſeems to confirm what *R. Maimonides* delivers of them, that *they held the ſeven Planets to be Gods and Goddeſſes, Male and Femal, maried to one another.* p. 18.

Now as the *Chaldæans* (or rather They who firſt tranſlated the *Chaldaick* Learning into *Greek*) amongſt other names applyed to the *Sun* thoſe of *Jupiter* and *Adonis*, in like manner did they give to the *Moon* the correſpondent attributes of *Juno* and *Venus*.

To *Juno* belong *Ada* and *Belta*, for ſo interpreted by *Heſychius*; [a] *Ado, Juno*, with the *Babylonians*; [b] *Belthes, Juno* or *Venus*. Both which are doubtleſſe no other than the Feminine names anſwerable to *Adad* and *Bel*, two names of the Sun. That by *Juno* Mythologiſts ſometimes underſtand the Moon, the Learned [c] Mr. *Selden* confirms by the old form of incalation which the *Roman* Prieſts uſed at the Nones of every Moneth, *dies te quing, calo Juno novella* (or *covella, Cæleſtis.*) To this *Juno* perhaps may more properly be referred what *Julius Firmicus* applies to the Air; *The Aſſyrians* (ſaith he) *aſcribed the principality of the Elements, to the Air, the Image whereof they worſhipped, ſtyling it by the name of* Juno *or* Venus *the Virgin; whom the Quires of their Prieſts worſhipped with effeminate Voices and Geſtures, their skin ſmoothed, and their habit after the faſhion of Women*; thus he; But that the *Aſſyrians* worſhipped the Element of Air is not elſe where eaſily found; what de adds concerning their immodeſt Rites, ſeems rather of affinity with thoſe of *Venus*, as deſcribed by other Authors.

[a] in Ada.
[b] in Belthes.
[c] de diis Syr.

To

To *Venus* (taken for the Moon) belong the names *Mylitta* and *Alilat*. *They learnt* (ſaith *Herodotus* ſpeaking of the *Perſians*) of the *Aſſyrians* and *Arabians* to Sacrifize to *Urania*: the *Aſſyrians* call *Venus* *Mylitta*, the *Arabians* (our *Sabæans*) *Alilat*. Thus *Herodotus*; who indeed ſeems to make this *Mylitta* diſtinct from the Moon; (of whom he had ſpoken a little before) but that by *Alilat* was meant no other, is evident from it's Etymology from *Lail Night*. *The Antients* (ſaith *Sihal Aſſemon*) *amongſt many other falſe Gods, ſerved one whom they called* Alilath, *and affirmed that ſhe is the Moon, as being the Miſtriſs and Queen of the Night.*

lib. 1.

CHAP. VI.

The Chaldæan *worſhip of the Planets.*

[a] Mor. Ne.

THe reſt of the Seven Planets (as [a] *Maimonides* ſaith) *they held to be Gods alſo*. To *Saturn*, whom *Diodorus* (if the Text be not depraved, which I ſuſpect) affirms they held to be the chiefeſt of the five, they gave the common name of *Bel*. *Euſebius*, in the 28th year of *Thara*; Belus *the firſt King of the* Aſſyrians *died*; *whom the* Aſſyrians *ſtyled a God*; *others call him* Saturn; and *Servius*, cited elſewhere, [b] *In the* Punick *language God is named* Bal; *but amongſt the* Aſſyrians *he is called* Bel, *and by a certain Myſtical reaſon*, Saturn *and the Sun*. [c] Whence *Theophilus* Patriarch of *Antioch*, *Some worſhip* Saturn *as a God*; *and call him* Bel, *and* Bal; *this is done chiefly by thoſe who dwell in the Eaſtern Climates, not knowing who* Saturn *is*, *and who* Belus.

[b] in Æneid. lib.

[c] ad Antolic. lib. 3.

Some conceive that the more particular name of this Planet was *Chiun* or *Remphan*: of which the Prophet *Amos*, *But ye have born the Tabernacle of your* Moloch *and* Chiun *your Images*, *the Stars of your God which ye made to your ſelves*: Which text S[t] *Stephan* renders thus, [d] *Yea, ye took up the Tabernacle of your God* Remphan, *Figures which ye made, to worſhip them*; What is in the Hebrew *Chiun*, the Greek renders *Remphan*. By *Chiun Aben Ezra* underſtands the Planet *Saturn*, whom *Plautus* alſo, as *Petitus* obſerves, calls *Chiun*: *Rephan* (as *Kircher* atteſts) is uſed in the *Coptick* language for the ſame Planet.

ch. 5.

[d] Ac. 6. 43.

Of *Jupiter* (having ſpoken already in treating of *Bel* and the Sun, to both which this name was applied,) there is little more to be ſaid.

Mars (as the Author of *Chronicon Alexandrinum* relates) was firſt owned as a Deity by the *Aſſyrians*: *the* Aſſyrians ſaith he *were the firſt who did erect a Column to* Mars, *and adored him as a God*; They gave him the common name of *Belus*, whence *the Babylonian Belus* is by *Heſtiæus* interpreted Ζῦς ἐνυαλιος *Jupiter Martius*.

But

But a more particular name of *Mars* was that of *Azizus*, under which he was worſhipped together with *Mercury* in the Temple of the Sun at *Edeſſa* a City of *Meſopotomia*. *They who inhabit* Edeſſa (ſaith *Julian*) *a region of a long time Sacred to the Sun, place together with him in the Temple* Monimus *and* Azizus. That by *Monimus* they underſtood *Mercury*, by *Azizus Mars*, and that both theſe were aſſeſſours to the Sun, *Julian* acknowledgeth to have learned of his Maſter *Jamblicus*.

Some there are who refer the Idol *Negal* (brought by the *Samaritans* out of *Aſſyria*) to this Planet, for the *Rabbies* fancy this Idol to have been in the form of a Cock: Now the Cock being * Sacred to *Mars*, and *ſtyled his Bird, in regard of it's couroge*, hence * they infer that *Mars* was repreſented under that form, as *Venus* under that of the Hen by the Idol *Succoth Benoth*. 2 Kings 17. 30. * Ariſtoph. Scol. Ariſtoph. * Kircher.

Venus was worſhiped by the *Aſſyrians* and *Chaldæans* under many names: Three of which we find in *Heſychius*: The firſt *Belthes* (or rather *Belta*) which he Interprets *Juno and Venus*. This was a name common to the Moon alſo, and ſpoken of formerly.

The next, *Delephat*, a name more appropriate to *Venus* than the former, as appears by it's Etymology, from the Syriack word *Delpha* coition.

The laſt *Myleta*, as *Heſychius* reads, who adds, *the Aſſyrians* (ſo called) *Urania*. *Herodotus* writes it *Mylitta*: *They Learned* (ſaith he, ſpeaking of the *Perſians*) *from the* Aſſyrians *and* Arabians, *to ſacrifize to* Urania: *The* Aſſyrians *call* Venus Mylitta, *the* Arabians Alilat. Of which two names, though *Alilat* (as was obſerv'd heretofore) was given to the Moon alſo; yet that of *Mylitta* ſeems peculiar to *Venus*, it being no other (as *Scaliger* obſerves) than the plain Syriack word *Mylidtha*, generative or prolifick: *Venus* genetrix. With this Etymology well ſuit the Rites belonging to the Idol; of which thus *Herodotus*: *The Babylonians have one abhominable Law; every Woman of that Countrey, muſt once in her life ſit in the Temple of* Venus, *and there accompany with a ſtranger. Some of the Richer ſort not deigning to aſſociate themſelves with the reſt of ordinary quality, are caried thither in covered Chariots: and ſtand before the Temple, a long train of attendants coming after them; the greater part do in this manner; there are many Women ſitting in the Temple of* Venus *Crowned with Garlands of Flowers, ſome coming, others going: There are alſo ſeveral paſſages diſtinguiſhed by cords, which guide the ſtrangers to the Women; of whom they make choice as they beſt like; No Woman being once ſet there, returns home, untill ſome ſtranger hath caſt money in her lap, and taking her aſide, lain with her. The ſtranger who offers this money muſt ſay, I invoke the Goddeſs* Mylitta *for thee; the* Aſſyrians *call* Venus Mylitta; *the money ſhe muſt not refuſe whatever it be; for it is Sacred: Neither may the Woman deny any man, but muſt follow him that firſt offers her money, without any choice on her part. As ſoon as ſhe hath lain with* Lib. 1.

him

him, and performed the Rites of the Goddeſs, ſhe returns home, nor from thence forward can be allured by any price whatſoever. Such as are handſome are the ſooneſt diſmiſt; but the deformed are forced to ſtay longer before they can ſatisfy the Law; ſometimes it happens that they attend a whole year, or two, or three in expectation. Hitherto *Herodotus*, of which Cuſtome ſome interpret the words of the Prophet *Baruch* concerning the *Chaldæan* Women, *The Women ſit in the wayes guirded* (or rather ſurroundred περιζεμέναι χοινία) *with ruſhes; and burn ſtraw; and if one of them be drawn away and ly with ſuch as come by, ſhe caſteth her Neigbour in the teeth, becauſe ſhe was not ſo worthily reputed, nor her cord broken.*

2 Kings 17. 30. To theſe add *Succoth benoth*, an Idol made by the Men of *Babylon*: the ſignification of the word being *the tents of the daughters.* Some conceive that hereby were meant thoſe Tents or Partitions by Chords deſcribed by *Herodotus*, in which the Women ſate to perform the Rites of *Venus Mylitta*; *Venus* being, as Mr. *Selden* is of opinion, derived from *Benoth*: but from the words of the Sacred Text, it is manifeſt, that by *Succoth Benoſh* was meant rather an Idol, than Temple or Tents. The Rabbies fancy it to have been in Radak. form of a Hen and Chicken, *For as they called a Hen* Succus, *that is covering, ſo they called Hens* Succoth, *as brooding and covering, and* Benoſh *they interpreted her Chickens, which ſhe uſeth to cover with her wings.* Whence *Kircher* expounds it of *Venus Mylitta.*

Chap. VII.

Of the Other Stars.

NOr were the Planets only but the Signs and all the reſt of the Stars eſteemed Gods by the *Chaldæans*: for they burnt Incenſe 2 Kings. *to the Mazaloth and to all the reſt of the Hoſt of Heaven. Mazal* is a Star: they called the Signs the twelve *Mazaloth*: the Zodiack the Circle *Mazaloth*; and ſometimes changing ל into ר *Mazaroth*; the Septuagint renders it μαζαρωθ, which *Suidas* interprets, *the Conſtellations called ζωδία Signs.* This agrees with lib. 1. what *Diodorus* reports of the *Chaldæans*, that *they held the principal Gods to be twelve, to each of which they attributed a Moneth, and one of the Signs of the Zodiack.*

That they worſhipped the reſt of the fixed Stars as Gods alſo, is implied by the Sacred Text laſt cited, which adds, *and to all the Hoſt of Heaven*; and is more expreſly aſſerted (amongſt others) by lib. 1. *Diodorus*, who in his account of their Doctrine affirms, that as they called the Planets *Interpreters*, ſo of the other Stars, they called ſome *the Judges of all things*, others *conſiliary Gods*; as we ſhall ſhew more particularly, when we come to ſpeak of their Aſtrology

logy: Neither is it to be doubted, but that as they owned ſome of the fix'd Stars by theſe common titles of dignity *Judges* and *Conſellers*, ſo to the principal of them they attributed particular names and Idols, as well as to the Planets; And ſince the Chaldaick polytheiſm was not (like that of the *Greeks*) founded upon an Imaginary Mythology, (though later Writers treat of it after the ſame manner.) but had reference to the Celeſtial Bodies, which they Worſhipped under ſeveral Names and Idols; It is no leſs probable than conſonant to the Chaldaick Doctrine, that thoſe other Aſſyrian Idols, (*Aſhim*, *Nibhaz*, *Tartak*, *Adrammelek*, *Anammelek*, *Niſroch*,) mention'd in the Scripture, were of the ſame kind with the reſt, and belonged to ſeveral others of the Stars; But this conjecture is not eaſily evinc'd, in regard that there is little extant of thoſe Idols more than the bare mention of their Names.

CHAP. VIII.

Of Fire.

THere are who reckon the Elements amongſt the Gods which the *Chaldæans* Worſhipt: That they had a particular devotion to the Fire, is certain; by it as ſome conceive they repreſented the ſupreme God; as others, the Sun; the ground of which Analogy we delivered formerly.

Concerning this Pyrolatry of the *Chaldæans* there is a memorable paſſage related by [a]*Ruffinus*; *The Chaldæans in the time of* Conſtantine the Great *travelled all over the Earth to ſhew all men that their God excell'd all other Gods, for they deſtroyed all the Statues of other Gods by their Fire; At length coming into* Ægypt, *and making this challenge, the Ægyptian Prieſts brought forth a large Statue of* Nilus, *filling it (for it was hollow) with ſtore of water, and ſtopping up the holes it had (which were many) with wax ſo artificially, that it kept in the water, but could not hold out againſt the fire.* [b]*Suidas* relates this ſomething differently, as performed by a Prieſt of *Canopus*, who taking off the Head of an old Statue, put it upon a water-pot, which (ſtopping the holes with wax) he painted over, and ſet up in the room of *Canopus*.] *The Chaldæan began the conteſt with much rejoycing, and put fire round about the Statue; the wax melted, the holes opened, the water guſhing forth put out the fire, and the Chaldæans were laugh'd at for their God.*

[a] Hiſt. Eccleſiaſt. l. 2.

[b] in voce Κανωπος.

CHAP. IX.

Of the Air, and Earth.

[a] de error. profan. Relig.

OF the Air thus [a] *Julius Firmicus*, *The Assyrians ascribed the principality of the Elements to the Air, the Image whereof they worshipped, stiling it by the name* Venus *the Virgin; whom the Quires of their Priests worshipped with effeminate voices and gestures; their Skin smoothed, and their Habit after the fashion of women.*

[b] Saturn. lib. 1. c. 21.

As for the Earth, [b] *Macrobius* saith, *They worshipped the superiour Hemispear of it, in part whereof we dwell, by the name of* Venus; *the inferiour Hemisphear of the Earth they called* Proserpina; More of this Mythology, rather *Phœnician* than *Assyrian*, and perhaps more *Græcian* than either, see in *Macrobius*. Thus much concerning the Doctrine of the *Chaldæans*.

The

THE SECOND BOOK.

Of the Perſians.

BEyond *Chaldæa*, to the South, on one hand lies *Perſia*; on the other, *Arabia*. Philoſophy (or Learning) was communicated to both theſe Countries by their neighbours, the *Chaldæans*. *Zoroaſter*, ſaith [a] *Plutarch*, *inſtituted Magi amongſt the Chaldæans, in imitation of whom, the Perſians had theirs alſo.* *Perſia* is the moſt conſiderable Kingdom of *Aſia*; bounded, on the North, by *Media*; on the Eaſt, by *Cilicia*; on the Weſt, by *Suſiana*; on the South, by part of the *Perſian* Gulf.

[a] de Iſid.

THE FIRST PART.

The Perſian *Philoſophers, their Sects and Inſtitution.*

SECT. I.

Of the Perſian *Philoſophers.*

CHAP. I.

Of the Perſian Zoroaſter, *Inſtitutor of Philoſophy amongſt the* Perſians.

THE *Perſian* Learning is generally acknowledg'd to have been inſtituted by *Zarades*, *Zaraduſſit*, or *Zoroaſter*: but this name, (as we obſerv'd formerly,) ſeems to have been commonly attributed to ſuch perſons as were eminently Learned.

Who therefore this *Zoroaster* was, or [a] about what time he lived, is uncertain. [b] *Laertius* stiles him a *Persian*; [c] *Clemens Alexandrinus*, a *Mede*; [d] *Suidas*, a *Perso-Mede*: whence it may be argued, that he was not of so great Antiquity, as most Authors conceive. For we find the word *Persian* no where used before the Prophet *Ezekiel*; neither did it come to be of any note, until the time of *Cyrus*. *The later Persians*, saith [e] *Agathias*, affirm, *he lived under Hystaspes, but simply, without any addition, so as it is much to be doubted, nor can it be certainly known, whether this Hystaspes were the father of Darius, or some other.* *Hystaspes* the father of *Darius* was contemporary with *Cyrus*, neither doth it appear, that the Persian *Zoroaster* liv'd much earlier.

[a] Agath.
[b] in Proœm.
[c] Strom. lib.
[d] Zor.
[e] lib. 2.

But at what time soever he liv'd, saith [f] *Agathias*, *he was the Author, and Introducer, of Magical Religion, amongst the Persians, and changing their old form of Sacred Rites, he introduced several opinions.* So likewise [g] the Arabick Historiographer, *Zaradusht not first instituted, but reform'd the Religion of the Persians and Magi, it being divided into many Sects.*

[f] loc. citat.
[g] Elm.

A fabulous tradition of the occasion and manner thereof related by the *Persians* themselves, receive from [h] *Dion Chrysostome*, *They say, that through love of Wisdom, and Justice, he withdrew him from men, and lived alone in a certain mountain; That afterwards leaving the mountain, a great fire coming from above, did continually burn about him; That hereupon the King, together with the Noblest of the Persians, came nigh him intending to pray to God; That he came out of the fire unharmed, appeared propitiously, bidding them to be of good cheer, and offered certain sacrifices, as if God had come along with him into that place; That from thenceforward he conversed not with all men, but with such only as were naturally most addicted to truth, and capable of the knowledge of the Gods, whom the Persians called Magi.*

[h] Boristhen.

To this Persian *Zoroaster* [i] *Suidas* ascribes, *Of Nature, four Books; Of precious Stones, one; Astroscopick Apotelesmes, five*; [k] *Eusebius*, a *Sacred collection of Persicks*, which, by the fragments he cites, seems to have treated of the *Persian* Religion. These some attribute to the *Chaldæan Zoroaster*; others, to some other, not any with greater certainty than the rest.

[i] in Zor.
[k] Præpar. Evang. l. 1. c. 7.

CHAP. II.

Of Hystaspes, *a great Improver of the* Persian *Learning.*

THE Doctrine of the *Persian* Magi was much augmented by *Hystaspes*. He was (according to [a] *Herodotus*) of *Achæmenia*, a Region of *Persia*, son of *Arsames*, or, (as other Editions) *Arsaces*; he

[a] lib. 1.

he lived in the time of *Cyrus*, whose dream concerning *Darius*, the eldest son of *Hystaspes*, prognosticating his being King of *Persia*, together with the discourse betwixt *Cyrus* and *Hystaspes* concerning it, is related by [b] *Herodotus*. *Darius* the son of this *Hystaspes* was born in the 4165. year of the *Julian* period, and was almost 20. years old a little before *Cyrus* died. About the same time also, [c] *Hystaspes* and *Adusius* joyning together conquer'd all *Phrygia* bordering upon the *Hellespont*, and taking the King thereof, brought him prisoner to *Cyrus*.

[b] loc. cit.

[c] Xenoph. Instit. Cyr. lib. 7.

Hystaspes was, (as [d] *Ammianus Marcellinus* affirms) *a most wise person*, who adds, *that boldly penetrating into the inner parts of upper India, he came to a woody Desert, whose calm silence was possess'd by those high wits the Brachmanes. Of these he learnt the discordant concord of the motions of the Stars, and of Heaven, and of pure Rites of Sacrifice, which, returning into Persia, he contributed as an addition and complement to Magick.*

[d] lib. 23.

CHAP. III.

Of Osthanes, *who first introduced the* Persian *Learning into* Greece.

THe *Persian* Learning, (as [a] *Pliny* affirms,) was first communicated to the *Grecians* by *Osthanes*. *The first*, saith he, *that I find to have commented upon this Art* (Magick) *is Osthanes, who accompany'd Xerxes King of the Persians in the War which he made upon Greece.* *Zerxes* set out from *Susa* upon this expedition in the beginning of the fourth year of the 74. Olympiad, though *Diodorus Siculus*, confounding the transactions of two years in one, relates this done in the first year of the Olympiad following. [b] *Herodotus* affirms, that this provision was in making the three whole years before this year; but with a note premised in the precedent Chapter, which cannot consist with the exact course of the times. For, saith he; From the subduing of *Ægypt*, he was full four years in gathering an Army, and in making his preparations, and in the beginning of the fifth year, he began to march with a huge Army; for indeed he set out from *Susa*, in the beginning of the fifth year, not from his subduing of *Ægypt*, but from his coming to the Crown. So that both [c] *Justine* out *Trogus*, and *Orosius* following him do unadvisedly attribute five years: but most absurdly, doth *Julianus*, in his first Oration of the praises of *Constantine*, say, that he was ten years in making this preparation. But more Ingenuous than all those, (yet not over exquisite in his accompt) is [d] *Libanius*, where he saith, that, between *Darius* and *Xerxes* there was ten years time spent in making this preparation against *Greece*, since we have formerly

[a] lib. 30. 1.

[b] lib. 7. c. 21

[c] lib. 2. c. 20.

[d] in Βασιλικῶ.

merly ſhew'd out of *Plato*, that from the fight at *Marathon*, to the fight of *Salamis*, which was fought in the firſt year of the 75. Olympiad (almoſt a full year after *Xerxes* his ſetting out from *Suſa*) there were only ten years run out.

Hence it appears that *Pythagoras* and *Plato*, who where precedent in time to *Oſthanes*, and in their Travels converſed with the *Perſian* Magi, were not fully acquainted with the depth of their Sciences, or elſe being more reſerv'd forbore to communicate them, otherwiſe than as intermingled with thoſe which they appropriated to themſelves.

[e] loc. cit. [e] *Pliny* adds, that *Oſthanes, whilſt he accompany'd Xerxes into Greece, ſcatter'd the ſeeds as it were of this portentuous Art* (Magick) *wherewith he infected the world, all the world whither ſoever he went; and it is certain, that this Oſthanes chiefly made the Grecians not deſirous, but mad after his Art.* Thus *Pliny*, alluding to *Goëtick Magick*, of which the Author of the [f] Treatiſe μαγικον, aſſerts the *Magi* to have been *wholly ignorant*. And [g] *Arnobius* affords him a better character, that *he was chief of the Magi, both for eloquence and action*; that *he made addreſs to the true God with due veneration*; that *he knew the Angels did wait upon the true God*, and the like.

[f] Laertius proœm. [g] cont.gent.

By *Oſthanes* (as we ſaid) the *Perſian* Learning was brought into *Greece*, and therefore we ſhall not proceed further in our inquiry after the Profeſſors of it amongſt the *Perſians*.

SECT. II.

The Inſtitution, and Sects of the Perſians.

CHAP. I.

The Perſian *Magi their Inſtitution.*

[a] Proœm. ALl Profeſſors of Learning amongſt the *Perſians* were termed Magi. [a] *Laertius, It is ſaid, that Philoſophy and its original from the Barbarians, ſince among the Perſians were Magi; amongſt the Babylonians, or Aſſyrians, the Chaldæans; and Gymnoſophiſts amongſt the Indians; amongſt the Celtæ and Gallatæ, were thoſe who were called the Druides, or Seminothei, as* Ariſtotle, *in his Treatiſe Magicum, and* Sotion, *in the 23. chap. of his Succeſsion, affirms.* Hence [b] *Suidas, Magi amongſt the Perſians were Philoſophi and Philothei.* But, their principal ſtudy and employment conſiſting in Theology and Reli-

[b] in voce Magus.

Religious Rite, *Magus* is more frequently interpreted a *Prieſt*. *Amongſt the Perſians*, ſaith [c] *Porphyrius*, *thoſe wiſe perſons who were employ'd about the Divinity, and ſerved him, were called Magi; this is the ſignification of Magus in their Dialect.* And [d] *Apuleius*, *Magus in the Perſian Language, ſignifieth the ſame as Prieſt in ours.* Heſychius, *A worſhipper of God and a Theologiſt, and a Prieſt, is by the Perſians ſtiled Magus.*

[c] [d] Apolog. 1.

Some conceive they were ſo termed by *Zoroaſter*, at their firſt Inſtitution. [e] *Suidas*, *Zoroaſter the Perſo-Mede, who firſt began the name of Magi celebrious amongſt them.* [f] Others derive the word from *Mog* a ſirname of *Zoroaſter*, or from [g] *Mije Guſh*, one that hath *ſhort ears*, affirming that *Zoroaſter* was ſuch.

[e] in Zor. [f] Salmas. [g]

The Author of the Arabick Hiſtory relates, that the [h] *Religion of the Perſians being before* Zoroaſter's *time divided into many Sects, he reformed it*; [i] *Agathias*, that *he changed their old form of Sacred Rites, and introduced many new Opinions, and was the Author and introducer of Magical Religion among the Perſians.*

[h] [i]

[k] The Magi *delivered their Learning ſucceſſively in their Families from one age to another, whence after the ſucceſſion of many ages, at this preſent*, ſaith *Ammianus Marcellinus*, *a multitude ſprung from one and the ſame race, is dedicated to the Rites and worſhip of the Gods. For, increaſing by degrees, they grew at laſt to the largeneſs and name of a compleat Nation dwelling in Towns not fortify'd with any walls, and, being permitted to uſe their own Laws, they were honoured in reſpect of their Religion.*

[k] Ammian. Marcellin.

The Country of the Magi in *Perſia*, is mentioned by [l] *Clemens Alexandrinus*, who takes notice of three wonderful Mountains in it. And [m] *Solinus* mentions, as belonging to them, the City *Paſagarda*. [n] *Suidas* and [o] *Cedrenus* call them *Maguſſæans*, and affirm, that they were called *Magog* by thoſe of their own Country.

[l] Strom. 6. [m] [n] [o]

So great was the eſteem which the Magi had among the *Perſians*, that [p] *Cicero* ſaith, the Kings of *Perſia*, before they undertook the government, were alwayes *initiated in the ſacred Myſteries of the Magi*, which [q] *Plato* deſcribes thus: *At fourteen years old they whom they call the Royal Pædagogues take charge of the youth. Theſe are four men choſen out of the moſt excellent of the Perſians, in the prime of their age. The moſt wiſe, the moſt juſt, the moſt temperate, and the moſt valiant. The firſt of theſe teacheth him the Magick of* Zoroaſter *the ſon of* Horomaſes (*this is the ſervice of the Gods*) *and teacheth him alſo the Royal Inſtitutions.* *Dion Chryſoſtome* ſaith, that *the Magi were admitted to the Kings Counſels, and were aſſeſſors with him in Judicature, as being well acquainted with the natures of things, and knowing after what manner the Gods are to be ſerved. All publick affairs* (ſaith [r] *Agathias*) *were managed by their direction and advice. They adjudged rewards or puniſhments.* *Dion* ellewhere relates, that *Cambyſes*, upon his expedition into *Ægypt*, *reſigned the Government of the Perſians into the hands of the Magi.* [s] *Conſtantius Manaſſes* ſtyles them *the Guardians of*

[p] [q] Alcib. [r] [s]

of the Royal Palaces, and [t] Pliny, speaking of Magick, saith, *it grew up at last to so great height, that even at this day it is exceeding prevalent with many Nations, and in the East it beareth sway over the King of Kings*: King of Kings was the proper Title of the *Persian* Monarch.

[t] 30. 1.

CHAP. II.

The Sects, Discipline and Manners of the Magi.

EUbulus, [a] *who wrote the History of* Mythra *in many Volumes, affirms, that amongst the Persians there were three kind of Magi: the first, who were the most Learned and Eloquent of them, did eat no other food but Meal and Oil.* Thus *Eubulus* cited by S. *Hierome*. More of the distinction of the Magi into three Sects we meet not elsewhere; but, probably, it had reference (as amongst the *Chaldæans*) to their several studies, of which hereafter.

[a] D. Hieron. adverf. Jovin. lib. 2.

[b] *Dinon* and *Aristotle*, or rather the Author of the Treatise of Magick cited by *Laertius*, relate of the Magi, that *they renounce rich attire, and to wear Gold. Their rayment is white upon occasion, their beds, the ground, their food, nothing but herbs, cheese, and bread; instead of a staff they carry a cane, in the top whereof they put their cheese, which as occasion served they did eat.*

[b] Laert. in proœm.

They had one in their Society chief amongst them, called by [c] *Sozomene, the Prince of the Magi.*

[c]

[d] *Their chief employment was Religious worship, they being conceived to be the only persons whose prayers the Gods would hear.*

[d] Laert.

[e] They *made discourses concerning Justice, and esteemed it impious to burn the bodies of the dead, and lawful to ly with a mother or a daughter,* as *Solion* in his 23. Book.

[e] Laert. proœm.

[f] *Herodotus* saith, *they differ, as from others, so from the Ægyptian Priests, in this, that these pollute themselves with the death of nothing but their sacrifices, whereas the Magi, with their own hands, kill any thing, except a man and a dog; yea they esteem it a great exploit, if they have kill'd very many Ants, or Serpents, or other creeping or flying things.*

[f] lib.

THE SECOND PART.

The Doctrine of the Persians.

THat which is delivered to us of the *Persian* Doctrine and Opinions is so little and so imperfect as it will not eatily admit of being knit together by any Method; yet, in regard of the near affinity their Learning is conceived to have had with the *Chaldæans*, we shall observe the same course in collecting and digesting the few remains of it: First to allege what concerns their Theology and Physick; Next, Their Arts of Divination; Thirdly, Their Religious worship and Rites, particularly termed Magick; and lastly, to give a Catalogue of all their Gods.

CHAP. I.

Theologie and Physick.

THat the *Persian* Magi were not unacquainted with Theology and Physick is confirmed by [a] *Suidas*. *Magi*, saith he, *among the Persians are Philosophers and lovers of God.* [b] *Laertius* affirms, *they discoursed concerning the substance and generation of the Gods*; and [c] *Dion Chrysostome*, that *they were skilful in Natures.*

[d] Zoroaster *the Magus, in his sacred collection of Physicks, saith expressely thus.* "*God hath the head of a Hawk: he is the first incorrup-*
"*tible, æternal, unbegotten, indivisible, most like himself, the Chario-*
"*teer of every good, one that cannot be bribed: the best of things good;*
"*the wisest of things wise: Moreover he is the Father of Equity and*
"*Justice: self-taught, natural and perfect and wise, and the sole Inven-*
"*tor of sacred Nature.*

[c] Plutarch *relates of* Zoroaster, *that he divided all things into three kinds. Over the first kind he conceived* Horomazes *to be president*, the same *whom the Oracles call* the Father. *Over the last*, Arimanes; *Over the middle kind*, Mithra, *whom the Oracles call* the second Mind. *And that* Horomazes *made himself three times as big as the Sun (who in the Persian language, is called* Cyrus.) Mithra *made himself twice as big (as the Sun) who was next to* Horomazes. *To which these Platonick assertions are correspondent, That all things are about the King of all, and that all things are for him, That he is the cause of all good things, The second is employed about the se-*

[a] Voc. Mag.
[b] in Proœm.
[c]
[d] Euseb. Præp. Evang.
[c] Plith. in Orac. ad. fin.

condary things, The third is employed about the third kind of things. The three parts into which Zoroaster *and* Plato *divided all things, are these, The first is æternal; The second had a beginning in time, but is æternal; The third is corruptible.* Thus *Plitho* citing *Plutarch* whose own words are these.

[f] Isid. & Osirid.

[f] *Some are of opinion that there are two Gods, one opposite in operation to the other; one, working good, the other, ill. Others call him who is the good, God, the bad, Dæmon: of this opinion was* Zoroaster *the Magus, whom they report to have preceded the Trojan War* 5000. *years. This* Zoroaster *declared the names of the good, to be* Oromazes, *of the bad,* Arimanius, *adding, that, of sensible things, the one did most resemble light, and knowledge, the other, darkness, and ignorance. Wherefore the Persians call* Mithra *the mediator... He further taught, that, to one, we ought to offer votives and gratulatory sacrifices, to the other, averruncative and dismal oblations. For, pounding a certain herb called* Omomi *in a morter they invoke hades and darkness, then, mixing it with the blood of a slain Wolf, they carry it forth and throw it into a place, where the beams of the Sun come not; for, of plants, they hold, that some belong to the good God, others, to the ill Dæmon, and that, of animals, some, as Dogs, Birds, and Porcupines belong to the good, the aquatile, to the bad, for which reason they esteem him blessed who hath kill'd most of that kind.*

[g] loc. cit.

[g] *They likewise relate many fabulous things concerning the Gods, of which kind is this I will allege, That* Oromazes *was produced of purest light,* Arimanes *of darkness, and that these two war against one another; That* Oromazes *made six Gods, The first, of benevolence; The second, of truth; The third, of æquity; the rest of wisedom, riches, and pleasure, which good things are attendant upon the Maker; That then* Horomazes *tripled himself, and removed himself so far from the Sun, as the Sun is distant from the Earth, and that they adorned the Heaven with Stars, appointed one the Dog-star as Guardian and watch for the rest; That he made* 24. *other Gods, and put them in an Egge, and that* Arimanius *having made as many more, they broke the Egge: whence it comes, that good is intermingled with ill. That the fatal time approacheth, in which these shall be destroyed by famine and pestilence, and* Arimanius *utterly destroyed, and the Earth made even and smooth; There shall be one life and one City (or common society) of all men living, and one language.*

Chap II.

Arts of Divination.

[a] in Proœm. [b] de Divi. nat.

AMongst the other parts of the *Persian* Learning, are to be reckoned their Arts of *Divination* and *Prediction*, which [a] *Laertius* affirms were *practised by the Magi.* [b] Cicero adds, that *they assembled*

bled (in fana) in Temples or consecrated places, to consult about Divination.

Hence [c] *Strabo* saith, that, *by the antients, Diviners were much esteemed, such as, amongst the Persians, were the Magi, and Necromancers, and Lecanomancers, and Hydromancers:* [d] *Ælian*, that *the wisdom of the Persian Magi, besides all other things which it was lawful for them to know, did consist also in Divination*; And [e] *Lucian* stiles the Magi *a kind of persons skilful in Divination, and dedicated to the Gods*. Of their Divination [f] *Cicero* giveth an instance concerning *Cyrus*; [g] *Ælian*, another concerning *Ochus*.

Amongst other kinds of Divination, [h] *Velleius Paterculus* affirms, that they foretold by the marks of the Body. They seem to have been skilful likewise in Astrology, for [i] *Suidas* ascribeth to the Persian *Zoroaster sive Books of Astroscopick Apotelesmes*. That they were also consulted concerning the presignification of Prodigies, is manifest from the relation of [k] *Valerius Maximus*, concerning that which happened to *Xerxes*.

[c] lib.
[d] Var. Hist.
[e] Macrob.
[f] de Divinat. lib. 1.
[g] Var. Hist. 2. 17.
[h] lib. 2.
[i] in Zor.
[k] lib. 1. c. 6.

Chap. III.

Of the Religious Rites, or Magick of the Persians.

The chief Science and employment of the *Persian* Magi, was termed *Magick*, from the Professors, *Magi*, and is defined by *Plato*, [a] *the service of the Gods*, called also Μαχαγισία. *The Magi*, saith [b] *Laertius*, *are employed in the service of the Gods, and about sacrificing and praying, as being the only persons, whom the Gods will hear.* So [c] *Dion Chrysostome*, *The Persians call them Magi, who are skilful in the worship of the Gods, not like the Greeks, who, ignorant of the meaning of the word, call them so who were skilful in Goetick Magick*; of which that the *Persian Magi were ignorant*, [d] *Laertius* allegeth the testimonies of *Aristotle*, *in his Treatise entituled Magick*, and *Dinon*, in the first Book of his Histories.

As concerning their Religious Rites, [e] *Herodotus* and [f] *Strabo* affirm, that *they had no Temples, Altars, or Images, but did impute it to madness in such as had*; the reason whereof [g] *Herodotus* conceives to have been, *for that they did not believe as the Grecians, that the Gods were* [h] *of humane form*; or as [i] *Cicero*, *for that they conceived the Gods, to whom the whole World was but a Temple or house, could not be shut up within walls*; *upon which ground the Magi perswaded* Xerxes *to burn the Grecian Temples.*

But [k] *Strabo* frequently elsewhere mentions their Temples, Altars and Images; whence it may be argued, either that in the time of *Herodotus* they had not any, and that *Strabo*, in affirming the same,

[a] Alcibiad.
[b] Proœm.
[c] Boristhen.
[d] Proœm.
[e] lib.
[f] lib.
[g] loc. cit.
[h] de leg. 2.
[i] ἀνθρωποφύεας, *i. e.* ἀνθρωπομόρφους.
[k]

with *Herodotus*, is to be understood onely of their primitive Institution, which when the *Macedonians* afterwards conquer'd them, became corrupted with *Græcian* Rites; Or that there were different Sects among them from the beginning: whereof some allow'd Altars, Images, and Temples, others disallow'd them.

[l] *Herodotus* and *Strabo* further add, that *they sacrificed in high places*; their Rites and Sacrifices *Herodotus* describes thus: *When they go about to sacrifice, they neither erect an Altar, nor kindle fire, nor use libation, nor flutes, nor garlands, nor cakes, but when any man intends to sacrifice to some one of these Gods, he drives the victime to a clean place, and invocates that God; his tyara being crown'd with myrtle; It is not lawful for him who sacrificeth to pray for good things for himself alone, but he must pray for all the Persians in general, and in particular for the King: for in praying for all the Persians he includes himself. Having cut the victime into little pieces he boiles the flesh, and strewing soft herbs, especially Trifoly, he laies the flesh upon them; The Magus standing by sings a theogonial hymn; for this they conceive to be a powerful incantation. Without a Magus it is not lawful for them to sacrifice; Soon after, he who sacrificeth takes away the flesh and disposeth of it as he pleaseth.*

[m] lib. 15. [m] *Strabo* adds, that *when the Magus who declares the sacrifice hath distributed the pieces of the flesh, every one taking his piece they all depart home: leaving no part for the Gods; for they say the Gods require nothing but the Soul of the victime: Yet some (it is said) lay part of the fat upon the fire.*

CHAP. IV.

The Gods of the Persians.

[a] lib. 1. [b] lib. 15. [c] Proœm. HErodotus [a] and [b] *Strabo* reckon the Gods of the *Persians* thus, *Jupiter; the Sun; the Moon; Venus; the Fire; the Earth; the Winds; the Water.* [c] *Laertius* not so fully, *the Fire, the Earth, and the Water.*

[d] loc. cit. *By Jupiter*, as [d] *Herodotus* and *Strabo* affirm, *they understood the whole Circuit of Heaven*: *Agathius* adds, that *they worshipped Jupiter under the name of Bel*, which sufficiently argues they derived this God from the *Chaldæans*.

[e] loc. cit. *To the Sun* (as both [e] *Herodotus* and *Strabo* witness) *they sacrificed*: *Strabo* adds, that *they called him Mithra*. This was the greatest of their Gods, as *Cyrus* (introduced by [f] *Xenophon*) acknowledgeth; swearing by him: *Hesychius* likewise affirms it was the greatest of their Gods, and that the greatest Oath which the King himself took was by *Mithra*.

[f] Oeconom.

They

They represented him with the face of a Lion, in a *Persian* habit, with a Tiara, holding with both hands a Bull by the horns, which seemed to strive to get from him; signifying, that the Moon begins to receive her light from him when she leaves him.

[g] Zoroaster *first amongst the Persians* (*as* Eubulus *affirms, who wrote many Volumes of the History of* Mithra) *did consecrate a natural Cave in the Mountains next Persia, in honour of* Mithra, *the King and Father of all: signifying by this Cave the World framed by* Mithra; *by the other things disposed within it, in fit distances, the Elements and Quarters of the World.* The Cave of *Mythra* is mentioned by many others.

[g] Porphyr. in antr. Nymph.

In *the Mythræan Rites* (for so *Lampridius* terms them) *Celsus* (cited by [h] *Origen*) saith, *the twofold motion of the Stars, fixt and erratick, was represented; and the passage of the Soul through them: in sign whereof there was set up a high pair of stairs, having seven gates, the first of Lead, the second of Tin, the third of Brass, the fourth of Iron, the fift of Leather, the sixt of Silver, the seventh of Gold: The first belongs to* Saturn, *the Lead signifying the slowness of that Planet; the second to* Venus, *to whom they compare Tin, for its brightness and softness; the third to* Jupiter, *as being most solid with brasen steps; the fourth to* Mercury, *for they hold him to be the stoutest undertaker of all business, cunning and eloquent. The fift to* Mars, *in regard of its unequal and various commixture; the sixth to the* Moon, *of Silver; the seventh to the Sun, whose colour as also that of the Stars resembles Gold.*

[h] lib. 6. contra Celf.

He who was *initiated into these Rites proceeded*, as *Suidas* relates, *through several degrees of contumely*, ([i] *Nonnus* upon *Gregory Nazianzen* saith *twelve*) [k] *and of pain, as burning, blows, and the like, by which trial he was to give testimony of his sanctity and of his being void of passion.*

[i] in Stelicut.
[k] Gregor. Naz.

Of the Rites of the Moon there is nothing said in particular.

Concerning those of *Venus*, [l] *Herodotus* saith, *They sacrifise also to* Urania *which they learnt of the Assyrians and Arabians; the Assyrians call* Venus, Militta, *the Arabians* Alilat, *the Persians* Metra. And as *Milidtha* in Syriack signifieth *generative, prolifick*, (*Venus genetrix*) so *mader*, or *mater*, with the *Persians* signifies (as *Raphelengius* observes) *a mother.* This perhaps was that *Mother of the Gods*, which [m] *Cicero* affirms to have been *worshipt by the Persians, Syrians, and all the Kings of Europe and Asia, with great devotion.*

[l] lib. 1.
[m]

The Fire, [n] *Julius Firmicus* saith, *they preferred before all the other Elements*; [o] *Agathias* affirms, they learnt to worship it of the *Chaldæans*: [p] *Strabo* relates, that *in Cappadocia there was a great number of Magi, called* Pyrethi, *and many Temples of the Persian Gods; they kill not the victime with a knife, but strike it down with a club: Here also there are Pyretheia Chapels, in the midst of which is an Altar, covered with great store of ashes; where the Magi preserve a fire that never*

[n] de error. prof. Relig.
[o]
[p] lib. 15.

never goes out; and coming in every day ſing almoſt the ſpace of an hour, holding a bundle of rods before the fire, [with which, as [q] M[r] *Selden* obſerves, they ſtirred it up whilſt they ſung,] *Their heads are covered with woollen Tiaras, which being tied on both ſides hide their lips and cheeks*: Thus *Strabo*, an eye-witneſs. Theſe *Pyratheia* (or as *Suidas* terms them *Pyreia*,) were thoſe *ſempiternal fires of the Magi* mentioned by [r] *Ammianus Marcellinus*: Neither in Temples only did they uſe theſe Rites, but in private Caves, where [ſ] *Julius Firmicus* reports they worſhipped the Fire with many extraordinary Ceremonies, as amongſt other things uſing to pronounce theſe words, Μιτραβω μυσαικω ὁ ηλοπιυς συνδιτε πατερες ἀγανε. Nor did this worſhip extend to fire only, but [t] *to all things that reſembled it*, as *Dionyſius* reports, whereof [u] *Strabo* inſtanceth *the Pyropus*. [w] *Julius Firmicus* addes, that *they called the fire Mithra*, by which, as alſo by their worſhipping it in Caves, it is manifeſt that (ſometimes at leaſt) they took it for the Sun, their greateſt Deity.

[q] de Diis Syr. ſynt. 2. c. 7.

[r] lib.
[ſ] lib.

[t] Perieg.
[u] lib.
[w]

Concerning the worſhip of the *Earth* and *Winds* nothing particular is delivered; That of the *Water* was performed in this manner, [x] *They go to a Lake, River, or Spring, where they make a trench and kill a victime; taking care that none of the blood come at the water; then laying Myrtle and Lawrel upon it they burn it with rods, and making ſome prayers, ſprinkle oil mixed with milk and honey, not in the fire or water, but on the earth.*

[x] Strab. lib. 15.

Other Gods the *Perſians* had, though not reckoned amongſt theſe, whether as leſſe principal, or of later date; of theſe are mentioned by the ſame Author (*Strabo*,) and by others, *Anaitis* (Venus) *Amandatus*, *Sacæa*, *Sandes* and *Nanæa* (Diana).

Hitherto of the Doctrine of the Perſians.

The

The Third Book.

Of the Sabæans.

Arabia the nobleſt Peninſula (if we may ſo term it) of *Aſia*, is terminated by the Perſian, the Indian, and the Red Sea, except that on one ſide it is conterminous to *Syria*, by which vicinity was occaſioned ſo neer a correſpondence betwixt thoſe Nations, that as the Chaldæan Learning overſpreading all *Meſopotamia*, *Syria*, and *Aſſyria*, did on one ſide extend to their Neighbours the *Perſians*, ſo on the other it reached to the *Arabians*. From which neerneſſe perhaps it was (not only of Situation but Religion and opinions,) that *Pliny* uſeth their names promiſcuouſly, calling a great part of *Meſopotamia*, *Arabia*, and the *Arabians* themſelves *Syrians*. And the later Eaſtern Writers(eſpecially the *Arabians*)under the appellation of *Chaſdim* or *Chaldanin*(*Chaldæans*,)comprehended not only the *Babylonians* but the *Nabathæans*, *Charaneans*, and *Sabæans*,as (amongſt others) *Muhamed Iſacides* takes *Chaſdanin* and *Nabathæa* to be ſynonimous, and *Ahmedus*, to his Book concerning the Religion of the *Sabæans*, gives this Title, *Of the Rites of the Charanean Chaldæans commonly known by the name of Sabæans*, he adds, *commonly known by the name of Sabæans*, becauſe the *Sabæans* being the moſt conſiderable of theſe, they likewiſe under the appellation of *Sabæans* included all the reſt; even the *Chaldæans* of *Meſopotamia*: uſing the terms of *Chaldæa* and *Sabæa* no leſs promiſcuouſly than *Pliny* thoſe of *Arabia*, *Meſopotamia*, and *Syria*: for which *R. Maimonides*(who doth ſo throughout all his Writings) gives this reaſon, becauſe the Doctrine of the *Chaldæans* extended thither, and that the Religion of all theſe Nations was the ſame.

Now whereas *Arabia* is commonly diſtinguiſh'd into the *Stony*, the *Deſert*, and the *Happy*, we here mean not that part which is ſtiled the *Deſert*, lying on the North of *Sabæa*, and firſt planted by *Iſmael*, whoſe Poſterity afterwards, having learned the Language of the *Sabæans* (Arabick) were called *Arabians* alſo, or more properly, *Hagarens*, as deſcended from *Hagar*, and *Aarab Maſtiaarabah*, *the*

the made Arabians, (that is, made ſuch by cohabitation and converſation with the true *Arabs*,) but thoſe other true *Arabs* the Inhabitants of the *Deſert* and the *Happy*, whereof the former came from *Nebaiothus*, ſon of *Iſmael*, and are by *Pliny*, *Strabo*, and *Ptolomy* called *Nabatæans*, as the Country it ſelf *Nabatæa*, the later from *Saba*, ſon of *Chus*, the ſon of *Cham*, after whom ſtiled *Sabæans* (as the Countrey *Sabæa*) and (in diſtinction from *the made Arabians* of *Arabia* the *Deſert*) *the native Arabians*. The *Charanæans* mentioned together with theſe, were the Inhabitants of *Cara*, a City of *Arabia*, mentioned by *Pomponius Mela*, whoſe Inhabitants the *Carræans*, *Pliny* placeth next the *Sabæans*, diſtinct from *Hara* or *Caran* in *Meſopotamia*.

The First Part.

The Sabæan *Philoſophers.*

Chap. I.

Of the Inſtitutors of the Sabæan *Sect.*

Concerning the firſt Inſtitutor of Learning and Religion amongſt the *Sabæans*, there is not any certain agreement of Authors. *Patricides*, an *Arabian* Writer, attributes this Invention to *a certain Perſian*, *named Zerodaſt*, *contemporary with Terah* father to *Abraham*; *Zerodaſt* and *Zoroaſter* are the ſame; whereby it appears, that *Patricides* means one of thoſe two *Zoroaſters*, whereof one was the firſt Author of Sciences amongſt the *Chaldæans*, the other introduced the ſame Sciences amongſt the *Perſians*; and though he calls this *Zerodaſt* a *Perſian*, yet by the antiquity of the time in which he conceives him to have liv'd, it is probable he rather intended the *Chaldæan*.

Others (adds *Patricides*,) *are of opinion that Tachmurat King of Perſia gave beginning to this Religion.* The ſame perhaps whom *Elmacinus* (another *Arabian* Hiſtorian,) calls *Tachurith*: *Others* (ſaith he) *conceive that the Religion of the Sabæans was manifeſted by a certain King of the Perſians*, *whoſe name was Tachurith.*

Elmacinus mentions another *Perſian*, to whom the ſame Invention was attributed, *In thoſe dayes*, ſaith he, *came forth Nazarib a Perſian*, *who*, *as is reported*, *was Author of the Religion of the Sabæans.*

Others

Others (continues *Patricides*) *derive the infancy of the Sabæans from a certain Grecian named* Juvan *or* Javan, *ſon of* Berkley, *and him they will have to be of the City Zaittuna, which was built in Attica.* Thus he: where *Hottinger* for *Berkley* reads *Mercolim, Mercury*, confirmed by *Elmacinus* upon the ſame ſubject. *Others* ſaith he, *affirm, that the Religion of the Sabæans was brought forth by a Man whoſe name was* Juvan, *ſon of* Markoli, *a Grecian, who firſt found out the Science of the Stars.*

To theſe *Patricides* adds the Opinions of ſome *others*, who *held that the Authors of this Sect were ſome of thoſe who were at the building of the Tower of Babel.* Thus the *Arabians.*

Some attribute the Inſtitution of the *Sabæans* to *Cham*, ſon of *Noah*, who *being baniſh'd from his Fathers ſight, fled thither, and* (to uſe the words of *Lactantius*) *ſettled in that part of the Earth which is now called Arabia. This was the firſt Nation that knew not God, becauſe the principal Founder thereof had not received the Worſhip of God by Tradition from his Father:* Thus *Lactantius*, with whom Many agree in attributing the Original of Idolatry to *Cham*, and to his ſon *Chus* the firſt Planter of *Chaldæa*, from whoſe ſon *Saba* the *Sabæans* were ſo named, and, upon this ground, ſome have laboured to prove *Cham* and *Chus*, to be ſame with the firſt and ſecond *Zoroaſters*, of which formerly.

Others (as *Damaſcen*) aſcribe the Original of Idolatry to *Serug*. *Epiphanius*, and the Author of the *Chronicon Alexandrinum*, affirm that *Helleniſm began in the time of Serug*, This *Helleniſm* ſome conceive the ſame with the *Sabæan* ſuperſtition; what the *Greek* Fathers call *Helleniſm*, the Rabbins term *Goth*, the *Arabians*, *Algiaheleiton*, *the time of Ignorance and Paganiſm.* And though to determine any thing of thoſe early and obſcure times be very difficult, yet we cannot doubt, but that the Idolatrous Worſhip of Fire and of the Sun (aſcribed to the *Sabæans*) was of great Antiquity among them, ſince mentioned by the moſt antient of Authors, *Job*, who lived neer them, as appears by the inroad which the [a] *Sabæans* made upon him. [b] *If I beheld* (ſaith he) *the* [c] *Sun when it ſhined, and the Moon walking in brightneſs, and my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand, this alſo were an Iniquity to be puniſh'd by the Judge, for I ſhould have denyed the God that is above*; where by kiſſing of the hand is imply'd the antient manner of Veneration.

[a] chap. 1. v. 15.
[b] chap.
[c] *The word is* Ur, *which ſignifieth as well* Fire.

CHAP. II.

Others of the Sabæan *Sect.*

THat *Terah* Father of *Abraham* was bred up in this Doctrine might be conjectur'd from *Josuah* 24. 2. where he is reckoned among those *that served strange Gods.* [a] *Philo* terms him an Astronomer; one of those that are verst in Mathematicks.

Of *Abraham* son of *Terah*, [b] *R. Maimonides* expressely saith; *It is well known that our Father* Abraham *was educated in the faith of the Zabians, who held there is no God but the Stars*; indeed [c] *Berosus* acknowledgeth *he was skilful in the Celestials*, and *Eupolemus*, cited by *Eusebius*, ascribes to him the Invention of *Astrology and Chaldaick*. The *Zabians* themselves in their Annals give this accompt of his departure out of *Chaldæa*. [d] *Abraham*, say they, *being educated in Ur, but dissenting from the Vulgar, and asserting that there was another Creator besides the Sun, they began thus and objected against him, and amongst other objections, they alleged the evident and manifest operations of the Sun in the world; but* Abraham *answered them, You are right, which Sun is like the Ax which is in the hand of him that striketh therewith*: *then they recite some of the Objections which he brought against them, and at last they say, that the King cast him in prison, but nevertheless he persisted in prison to oppugn them, whereupon the King fearing lest he might do some hurt to his Kingdom, and seduce men from their Religion, confiscated all his Estate, and banish'd him to the utmost Borders of the East.* Thus the *Zabians*: from which relation *Josephus* differs not much, who saith, that [e] Abraham *first undertook to convince the received Erronious Opinion of men concerning the Deity, and that he first taught and proved that there is but one God, but seeing the Chaldæans and Mesopotamians began to mutiny against him for it, he thought it expedient to forsake the Country.*

[a] de Nobilit.

[b] Mor. Nev.

[c] Joseph. Antiquit. 1. 8.

[d] Mor. Nev.

[e] lib. 1. c. 3.

The Rabbinical Traditions are more particular herein: *R. Solomon Hiarki* reports from an antient Commentary, that *Terah* fell out with his son *Abraham*, in the presence of *Nimrod*, for breaking his Idols, and that *Abraham* was thereupon cast into a fiery Furnace. *Moses Gerundensis* confirms the same story, but *R. Chain* relates it otherwise: *Abraham*, saith he, *met with a Woman holding a Dish in her hand, and the Woman asking him whether he would offer any thing to the Gods, he took a staff, and broke the Images which the woman had, and threw away the staff; his Father coming thither at the same time, demanded what was the matter,* Abraham *answer'd, that she had asked him, whether he would make an offering, and that upon his answering that he would first eat something, there arose a dispute betwixt them: but his Father urged that the business was*

otherwise,

otherwiſe, and that he was heard to ſay many reproachful things of Nimrod. *The Controverſy was brought before* Nimrod *the King of Babel: he commanded* Abraham *to worſhip the Fire that was ſet before him;* Abraham *anſwered, If ſo, then adore you the Water, Water which quencheth Fire.* Nimrod *ſaid to him, Worſhip the Water;* Abraham *anſwered, If ſo, worſhip the Clouds which diſtil the Water.* Nimrod *ſaid, Then worſhip the Clouds; whereupon* Abraham, *If it be ſo, then the Wind is to be worſhipped which agitates and ſcatters the Clouds. Again* Nimrod, *Worſhip the Wind; but* Abraham, *if ſo, then is Man much more to be worſhipped who underſtands the Wind. At length* Nimrod *growing angry, You talk, ſaith he, idlely, I worſhip none but the Fire, into the midſt of which I will caſt thee. Let the God whom thou worſhipeſt come and free thee by his right hand.* Aran *ſtood by and talked; they asked of which opinion he was; he anſwer'd, If* Abraham *get the better, I will be for him, if* Nimrod, *for* Nimrod. *After* Abraham *had gone into the fiery Furnace and was freed, they ſaid to* Aran, *of which ſide art thou? he ſaid of* Abraham's; *then they took him, and caſt him into the fire, and all his Bowels were burned, and he was taken out dead in the preſence of his Father.* Thus *R. Chain*; but *Cedrenus* affirms, that *Abraham* throwing his Fathers Idols into the fire, his Brother *Aran* endeavouring to reſcue them, was burned.

The *Arabians* who imitate the Jews in Relations of this kind, and fancy ſuperſtructures of their own upon fables of the Rabbies, give a further accompt of what happened unto *Abraham* after his departure from *Nimrod*, as appears by a fragment of a Mahometan Writer, of which I ſhall cite only ſo much as moſt particularly concerns the *Sabæans*. Edris, *on whom be peace, was the firſt who after* Enoch, *the ſon of* Seth, *the ſon of* Adam, *on whom peace, wrote with a pen. This thing afterwards* Edris *taught his ſons, and ſaid to them, O ſons, know that you are Sabæans, learn therefore to read Books in your youth. Now Sabæans are Writers, of whom the High* (he means *Mahomed*) *ſaid* (Alk. Sur. 2.) *The Sabæans and the Nazarenes.* The Author adds, that *they ceaſed not to poſſeſs the Books of* Seth *and* Edris *by hereditary right among themſelves, until the times of* Noah, *and of* Abraham, *after that the High God aided him againſt* Nimrod, *on whom be malediction. But in that day wherein* Abraham *went out of the land of Irack, and would go into Syria, into the land of his Fore-fathers, he went to the land of Charan and Gheſira, and there he found a people of the Zabæans who read old Books, and believed ſuch things as were contained in them. But* Abraham *ſaid,* "*O my God, I did not think that beſides my ſelf* "*and thoſe that are with me, there had been any of the Faithful who* "*believed thee to be one; and God breathed to* Abraham *this Anſwer.* "*O* Abraham, *the Earth is never deſtitute, but that* "*there are ſome in it that diſpute for God: But God commanded him to call them to his Religion, and he called them, but they would*

not, saying, How shall we believe thee, when thou readest not a Book? and God sent among them a forgetfulness of those things which they knew of Sciences and Books, for they conceived the Books which they used to be from God, and some of them believed, others not. Afterwards the Zabæans were divided, and some of them believed, viz. *the Barhameans, who did not separate themselves from* Abraham *of blessed memory, but the rest followed their own Religion very eagerly,* viz. *those who are in the land of Charan, who went not with* Abraham *into Syria, and said, we follow the Religion of* Seth, Edris, *and* Noah; Thus according to *Kissæus*, the Religion of the *Sabæans* was the same with that of the *Haranæans*, or *Mesopotamians*. What he relates of *Abraham*'s being sent to the *Sabæans*, is all borrow'd from the Rabbinical Traditions.

But that there were antiently Learned Persons in *Arabia*, skilful in Natural Philosophy, Astronomy, and other Sciences, is manifest from testimonies far more authentick; as (particularly) from the discourses betwixt *Job* and his Friends: of the *Arabian* Philosophers is it understood, that *Salomon's Wisdom* is said to have *excelled the wisdom of all the sons of the East. Tacitus*, describing *Judæa, the land and bounds to the East are terminated by Arabia.* And that the Jews called *Arabia* the East Country is evident from several places in Scripture, as *Gen.* 10. 30. and 25. 6. 18. *Job* 1. 3.
30. 1. *Judg.* 6. 3. 1. &c. *Pliny* also mentions the Magi of *Arabia*, (of whom he instanceth *Hippocus.*) *Ptolomy, the Gulf of the Magi*, in *Arabia*, and *Porphyrius* (citing *Diogenes*) relates that *Pythagoras* (amongst other Countries to which he travelled for Learning) *went also to Arabia, and liv'd with the King there.*

CHAP. III.

Their Writings.

THe *Sabæans* pretended (as was lately shew'd out of *Kissæus*,) to have had the Books of *Seth*, and *Edris*, and not only those, but some also written by *Adam*; for the same Author continuing the story of *Abraham*'s coming amongst the *Sabæans*, adds, that *afterwards* Abraham *opened the Chest of* Adam, *and behold, in it were the Books of* Adam; *likewise the Books of* Seth, *and of* Edris; *as also the names of all the Prophets that were to be sent after* Abraham; *But* Abraham *said, Happy indeed are the loins out of which all these Prophets shall come: and God breathed to him* (this answer) *Thou, O* Abraham, *art the Father of them all, and they thy Children; and for this reason* Abraham *deserv'd to be called* the Father of the Prophets, *upon whom be peace.*

Of

Of the same allay [a] *Maimonides* conceives the Book of Healings to have been, which was hid by *Ezekiel*.

[a] Mor. Nev. lib.

The same [b] *Maimonides* cites many other Books of the *Sabæans*, translated into *Arabick*, of which the chiefest is entituled, *of the Agriculture of the* [c] *Nabateans*, *translated by* Aben Vachaschijah: *full of Idololatrical extravagancies; it treats of the making of Tsilmenaias, of the descent of familiar spirits, of conjurations of Dæmons, of Devils, of such as dwell in Deserts* (as Satyrs were thought to do) *many other things it contained very ridiculous, by which nevertheless they conceived that they could confute the manifest miracles* (of *Moses*, and the Prophets.)

[b] Mor. Nev. lib.

[c]

Another entituled, *the worship, or of the worship of the Nabateans*, out of which [d] *Maimonides* cites a story concerning *Abraham* related formerly.

[d] lib.

[e] *The Book Haistamchus, ascribed to* Aristotle, *but falsly.*

[e] Maim.

[f] *The Book Hatteleſmaoth*, of Tsilmenaias; *Buxtorfius* renders it, of speaking Images; the reason we have given formerly.

[f] Mor. Nev. lib. Ibid.

The Book Tamtam.

The Book of Hassearabh.

The Book of the Degrees of the Celestial Orbs and the Figures that are ascendent in every Degree.

Another Book concerning Tsilmenaias, which also is attributed to Aristotle.

Another Book ascribed to Hermes.

The Book of Isaak *the Zabian, wherein he argues in defence of the Law of the Zabians.*

A great Book of the Customes and particularities of the Law of the Zabians, as of their Feasts, Sacrifices, Prayers, and other things concerning their belief: All these (saith *Maimonides*) *are Books which treat of Idolatrical things, and are translated into the Arabick tongue.*

Besides these, (as *Maimonides* acknowledgeth,) there are many others, [g] *Hottinger* cites (in his own possession) *A Treatise of Mahomet the elder, son of Isaak*, who is otherwise called *Abulfark*, the son of *Abi Jakub.*

[g] Histor. Orientat. lib. 1. cap. 8.

THE

THE SECOND PART.

The Doctrine of the Sabæans.

WHat is left to us of the Doctrine of the *Sabæans* is delivered upon later Authorities than those from which we have the *Chaldaick*: and therefore perhaps is but an accompt of what it was in later times, degenerated from their primitive Doctrine, which was immediately derived from the *Chaldaick*. Nor is it improbable, but that this corruption might be somewhat aggravated by the eager opposition of the *Talmudists*, and some Arabick Writers that follow them, from whose hands only we receive it. However, we conceive it necessary to be annexed to the former, of which, though depraved, it pretends at least to be the continued succession.

CHAP I.

Of the Gods and Rites of the Sabæans.

[a] Maimon. THE [a] *Sabæans held* (as the *Chaldæans*) *that the Stars are Gods, but the Sun the greatest God; for they plainly assert, that the Sun governs the superiour and inferiour worlds;* [b] and *call him, the great Lord, the Lord of good.* What they relate concerning *Abraham*, refusing to worship the Sun, is delivered elsewhere; what they further fable of the Patriarchs, That *Adam*, (not being the first Man, but begotten by a Man and Woman) was a Prophet of the Moon, and, by preaching, perswaded men to worship the Moon, and composed Books of Husbandry; That *Noah* was a Husbandman likewise, but believed not in Idols, for which they discommended him in all their Writings; That *Seth* also dissented from *Adam* as to worshipping the Moon; See delivered more fully by [c] *Maimonides*.

[b] idem.

[c] Mor. Nev.

Their

Their forms of worſhipping theſe Gods was twofold, dayly, and monethly; the dayly, is by *Said Vahed* deſcribed thus: *They make the firſt day ſacred to the Sun, the ſecond, to the Moon; the third, to Mars; the fourth, to Mercury; the fift, to Jupiter; the ſixt, to Beltha Venus; the ſeventh, to Saturn.*

The deſcription of their monethly worſhip receive from a Ms. of *Mahumed ben Iſaac*, cited by *Hottinger*; They begin the year from the moneth *Niſan*, of which they keep holy the firſt, ſecond, and third dayes; adoring and praying to their Goddeſs *Beltha*: they go to her Temples, ſacrifiſing Sacrifices, and burning living Creatures: On the ſixt day of the ſame moneth they kill a Bull to their Goddeſſe the Moon; and towards the evening of the ſame day eat it: On the eighth day they a keep Faſt, and likewiſe celebrate (at night) a Feaſt in honour of the ſeven Gods and of the Dæmons; offering a Lamb to the God of the Blind (*Mars*): On the fifteenth day is the Feſtival of *Sammael*, (by this name the *Talmudiſts* underſtand the Devil) celebrated with many Sacrifices, Holocauſts, and Offerings: On the twentieth they viſit a *Cœnobium* of the *Harranæans*, called *Cadi*, where they kill three Oxen, one to *Saturn*; another to *Mars*, the blind God; the third to the Moon: they kill likewiſe nine Lambs, ſeven to their ſeven Gods (the Planets) one to the God of the Geniuſſes, and one to the God of the Houres. They likewiſe burn many Lambs and Cocks. On the 28. day, they go into the Temple which they have in the City *Saba*, at a certain gate of *Charran*, called the gate *Aſsarah*; and kill to *Hermes* their God a great Bull; as alſo ſeven Lambs to their ſeven Gods; one to the God of the Dæmons, and to the God of the Houres, eating and drinking; but they burnt nothing of any Beaſt that day.

The ſecond moneth which is *Jiar*, they begin alſo with Sacrifices, celebrating the conſecration of *Sammael*, and Feaſting: The ſecond day they keep in honour of *Aben Salem*; drinking, and filling their hands with Tamarisk and other Fruits.

The 23. day of the third moneth they keep in honour of *Sammael*, whom they affirm to be *the God that maketh the Arrows fly*; the *Cumar*, or Prieſt, makes an Arrow take fire twelve times, by rubbing another ſtick againſt it: the laſt time he creeps upon the ground, and puts flax to it; if their flax kindle, they conceive their Rites well accepted of the Gods, otherwiſe not.

The fourth Moneth *Thammus*, had a peculiar ſolemnity about the middle of it, called the Feſtival *Albukal*, *of the weeping VVomen*: The original of which is thus related by *R. Maimonides*: In the ſame Book, ſaith he, they tell a ſtory of a certain Idolatrous Pſeudo-Prophet, named *Thammuz*: who calling upon the King to worſhip the ſeven Planets, and the twelve ſigns of the Zodiack, and being by the King put to an ignominious death, the ſame night

night in which he was slain, all the Images from all parts of the Earth met in the Palace which was erected at *Babylon* to the great Golden Image of the Sun, suspended betwixt Heaven and Earth: There this Image of the Sun fell down prostrate in the midst, and (all the rest of the Images standing round about it) bewailed *Thammuz*, and began to relate what had happened to him; whereupon the rest of the Images fell a-weeping, and lamented all that night: But assoon as the morning appeared they all flew away and returned home to their several Temples. Hence came the Custome, that on the first day of the moneth *Thammuz* (*June*) they weep, lament, and bewail *Thammuz*. This Custome of *Women weeping for Tammuz* is mentioned also
[c] ch.8.v.14. by the Prophet [c] *Ezekiel*, as imitated by the Jews. The 27. day of this moneth they consecrate to *Sammael*, and to other Gods and Dæmons; sacrificing nine Lambs to *Hanan*.

In the fift moneth, which, as the *Syrians*, they call *Ab*, they presse new Wine to their Gods, and give it several names, this they do the eight first dayes. They likewise kill a new born Infant to their Gods, which they beat all to pieces; then they take the flesh and mix it with Ry-meal, Saffron, Ears of Corn, Mace and little Cakes like Figs; they bake this in a new Oven, and give it to the People of the Congregation of *Sammael* all the year long; no Woman eats of this, nor servant, nor son of a Bond-woman, nor Man that is possessed, or mad.

The Rites of the sixt moneth, named *Eilul*, are thus described by the same Author; three dayes They boil Water to wash themselves, that they may perform the Rites of *Sammael*, who is the Prince of the Dæmons and the greatest God; into this Water they cast some Tamarisk, Wax, Olives, Spice, &c. and when it is hot, take it before Sun-rise, and powre it upon their Bodies, as an Amulet: The same day also they kill eight Lambs, seven to their Gods, and one to the God *Sammael*; they eat also in their Congregations, and drink every Man seven Cups of Wine; The Prince exacts of every one of them two Drachmes to be paid into his Exchecquer. On the 26. day on the same moneth, they go forth to a Mountain, celebrating the Rites of the Sun, *Saturn* and *Venus*; burning eight Hen-chickens, eight Cocks, and as many Hens; He who made a prayer and request to Fortune takes an old Cock, or a Cock-chicken, to the wings of which he ties two strings; and sets their ends on fire, and gives up the Chickens to the Goddesse Fortune; If the Chickens are quite consumed by the fire, his prayer is heard; but if the fire of those strings goes out before the Chickens be quite burnt, the Lord of Fortune accepts not his Prayer, nor Offerings, nor Sacrifices. On the 27. and 28. they have their Mysteries, Sacri-

fices,

fices, Offerings, and Holocauſts to *Sammael*, (who is the greateſt Lord:) to the Dæmons and Genuiſſes, which compaſſe them about, defend them, and beſtow good fortune on them.

The ſeventh moneth, which the *Syrians* and *Sabæans* call *the firſt Tiſchri*, hath peculiar Rites, thus deſcribed by the ſame Author: About the middle of this Moneth, they burn Meat to the dead, in this manner: Every one buys of every ſort of meat that is in the Market; of all kind of Fleſh, Fruits, green and dry; they likewiſe dreſſe it ſeveral wayes; all which they burn in the night-time to the dead, and wiſh it the thigh-bone of a Camel; they alſo pour mixed Wine upon the fire, for the dead to drink.

In the eighth moneth, which is called the *later Tiſchri*, they faſt on the 21. day, and ſo on, for nine dayes, the laſt of which is the 29. this day they do in honour of the Lord of Fortunes, &c.

The ninth moneth, called *the firſt Canun*, is chiefly ſacred to *Venus*; On the fourth day they ſet up a Tabernacle, which they call the Bed of *Beltha*; adorning it with ſeveral Leaves, Fruits, Roſes, &c. Before they offer their Sacrifices of Beaſts and Birds, they ſay, Let theſe Sacrifices be deſtined to our Goddeſſe *Beltha*; this they do for ſeven dayes: all wich time they burn many Beaſts to their Gods and Goddeſſes. On the 30. day of the ſame moneth, the Prieſt ſits in a High Chair, to which he gets up by nine ſteps; and, taking in his hand a ſtick of Tamariſk, ſtretcheth it out to them all, and ſtriketh every one of them with it three or five or ſeven times. Afterwards he makes a Diſcourſe to them, wherein he declareth to the Congregation their continuance, multitude, places, and excellency above all other Nations; he likewiſe tells them the largeneſſe of their Empire, and the dayes of their Reign: After which he comes down from the Chair, and they eat of the things offered to the Idols, and drink: and the Prince exacts of every one of them this day two Drachmes to the Exchequer.

The tenth moneth, called *the other Canun*, ſeems particularly devoted to the Moon; for on the 24. day thereof is the Nativity of the Lord, that is, the Moon, at what time they celebrate the Rites of *Sammael*, ſacrificing, and burning fourſcore living Creatures four-footed Beaſts and Fowl; They alſo eat and drink, and burn Badi, ſticks or canes of Palm ſlender at the bottom, to their Gods and Goddeſſes.

In the eleventh moneth, *Sijubat*, they faſt ſeven dayes together, beginning from the ninth day, upon which they proclame a Faſt to the Sun, who is the great Lord, the Lord of good: They eat not in all this time any thing of Milk; nor drink Wine;

nor pray during this moneth to any but *Sammael*, the Genii, and Dæmons.

In the moneth *Adar*, which is the twelfth and laſt, they faſt alſo to the Moon, eſpecially on the 28. day; The Preſident diſtributes a Barley Loaf to the Congregation, in honour of *Mars*; the Prince exacts of every one of them towards his Exchecquer two Drachmes.

CHAP. II.

Other Rites of the Sabæans *contrary to the Levitical Law.*

[a] Mor. Nev. [a] R. *Maimonides* mentioneth ſeveral other Rites of the *Sabæans*, which were expreſſely repugnant to the Levitical Law, adding, that *he was acquainted with the Reaſons and Cauſes of many of the Laws of* Moſes, *by means of knowing the Faith, Rites and Worſhip of the Sabæans.* The Examples alleged by him and others are theſe.

They offered leavened Bread only, and, for their offerings, made choice of ſweet things only, and anointed their Sacrifices with Honey; prohibited, *Levit.* 2. 11.

They uſed on a certain day to feed on Swines fleſh; prohibited, *Levit.* 11. 7.

They held it unlawful to kill and feed on ſome Beaſts permitted to the Jews; as the Ox, which *Maimonides* ſaith, *they much honoured for the great profit he brings by Agriculture, and therefore held it unlawful to kill him, as alſo the Sheep; neither of which they kill'd.*

Some of the Sabæans worſhipped Devils, believing they had the ſhapes of Goats, and therefore called them Seirim; On the contrary, the Levitical Law prohibits *to offer Sacrifices* le Seirim, *unto Goats*, that is to ſay, Devils appearing in the forms of Goats. *Levit.* 17. 7.

Though they did abhominate Blood, as a thing exceeding deteſtable, yet they did eat it, believing it to be the Food of the Dæmons, and that he that did eat of it ſhould become a Brother or intimate acquaintance of the Dæmons, inſomuch that they would come to him and tell him future events; prohibited, *Levit.* 17. 10. 23.

They worſhipped the Sun at his riſing, for which reaſon, as our Rabbins expreſſely teach in Gemara, ſaith Maimonides, *Abraham our Father deſigned the VVeſt for the place of the* Sanctum Sanctorum, *when he worſhipped in the Mountain Moria.*

Of

Of this Idolatry they interpret what the Prophet [b] *Ezekiel* ſaith, of the *men with their backs towards the Temple of the Lord, and their faces towards the Eaſt, worſhipping the Sun towards the Eaſt.* [b] ch.8.16.

Mahummed Ben-Iſaac relates, that *they ſhaved themſelves with Razors, and branded themſelves with fire; there were alſo married women amongſt them who ſhaved themſelves in the ſame manner;* forbidden, *Levit.* 21. 5.

[c] They had a Cuſtome of *paſſing their Children, as ſoon as they were born, through the fire, which they worſhipped, affirming that ſuch Children as were not ſo paſſed would dy.* This was alſo expreſly forbidden by the Levitical Law. [c] Maimon. Mor. Nev. 3.

Another moſt obſcene Cuſtome they had of Engrafting, deſcribed by [d] *Maimonides*, to which he conceives the Levitical prohibition to allude. [d] Mo.Nev. 3. 37.

Others there are of the ſame kind cited by the ſame Author, who concludes, that *as concerning thoſe particular Laws, the reaſons whereof are conceal'd, and the benefit unknown to me, it proceeds from hence, that the things which we hear are not ſuch as thoſe which we ſee and perceive with our eyes. For this cauſe, thoſe things concerning the Rites of the Sabæans, which I have learnt by hearing, and from their Writings, are not ſo ſolid and certain, as with thoſe who have ſeen them practiſed, eſpecially ſeeing that their Opinions and Sects periſhed* 1000. *years ſince, and their Names were aboliſhed.* [e] Mor. Nev. 3. 44.

With the *Sabæans*, we conclude the Chaldaick Philoſophy.

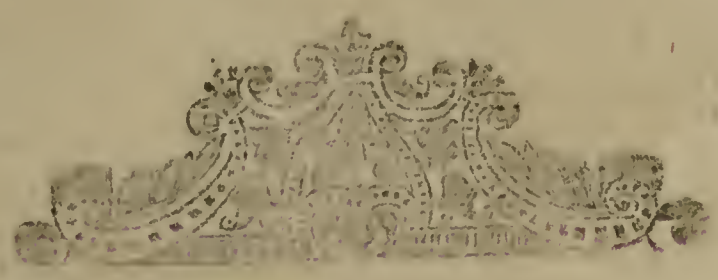
THE

THE
CHALDAICK ORACLES
OF
ZOROASTER
And his Followers.

WITH THE EXPOSITIONS OF

PLETHO and *PSELLUS*.

LONDON,
Printed for *Thomas Dring*, 1661.



ZOROASTER

OR

A CHALDAICK ORACLES

AND

THE

THE CHALDAICK ORACLES OF ZOROASTER and his Followers.

THE most considerable remains of the Chaldaick Philosophy are those Oracles which goe under the name of *Zoroaster*; Some indeed condemn them as suppositious, [a] *forged by some Pseudo-Christian Greek*; (perhaps the rather, because [b] *The followers of Prodicus the Heretick, boasted that they had the secret Books of Zoroaster.*) But this seems lesse probable, in regard they lye dispersed amongst several Authors; nor are they to be neglected, in that they have been held in great veneration by the Platonick Philosophers. Which sufficiently also argues that they are none of the Writings charged by [c] *Porphyrius* upon the *Gnosticks*, as *forged by them under the name of Zoroaster*, since those (as he acknowledgeth) were by the Platonick Philosophers, (of whom he instanceth *Plotinus* and *Amelius*) rejected and *demonstrated to be spurious and suppositious.*

[a] Beza.
[b] Clam. Strom.
[c] vit. plotin.

Some argue that they are not Chaldaick, because many times accommodated to the Greek Style; But there are in them many so Harsh and Exotick Expressions, as discover them to be Originally forein; and where they agree in Terms with that which is proper to the Greek Philosophy, we may say of them as [d] *Jamblichus* upon another Occasion, (on the Writings that go under the Name of *Hermes Trismegistus*) as they are published under the Name of *Zoroaster*, so also they contain the Doctrine of *Zoroaster*, though they frequently speak in the style of the Greeks; for they were Translated out of Chaldee into Greek by persons skilfull in the Greek Philosophy.

[d] de Myst. Ægypt.

To perswade us that they are genuine, and not of Greekish In-

vention, [e] *Mirandula* profeſſeth to *Ficinus*, that he had the Chaldee Original in his poſſeſſion, *I was* (ſaith he) *forcibly taken off from other things, and inſtigated to the Arabick and Chaldaick Learning by certain Books in both thoſe Languages, which came to my Hands, not accidentally, but doubtleſſe by the Diſpoſall of God in favour of my Studies. Hear the inſcriptions, and you will believe it. The Chaldaick Books, (if they are Books and not rather Treaſures) are, The Oracles of* Aben Eſra, Zoroaſter *and* Melchior, Magi: *in which thoſe things which are faulty and defective in the Greek, are Read perfect and entire. There is alſo,* (adds he) *an Expoſition by the Chaldæan Wiſe-men upon theſe Oracles, ſhort and knotty, but full of Myſteries; There is alſo a Book of the Doctrines of the Chaldaick Theology; and upon it a Divine and copious Diſcourſe of the Perſians, Græcians, and Chaldæans*; Thus *Mirandula*, after whoſe Death theſe Books were found by *Ficinus*, but ſo worn and illegible that nothing could be made out of them;

[e] Epiſt.

Further, To confirm that theſe Oracles were (as we ſaid) Tranſlated into Greek by perſons skilfull in the Greek Philoſophy, let us call to mind that *Beroſus* [f] *introduced the Writings of the Chaldeans concerning Aſtronomy and Philoſophy amongſt the Græcians*; and that *Julian* the Son, a Chaldean Philoſopher, [g] *Wrote Theurgick Oracles in Verſe, and other ſecrets of that Science*: and probably, if theſe were no part of that Chaldaick Learning which *Beroſus* firſt render'd in Greek, they yet might be ſome of the *Theurgick Oracles* (for ſuch the Title ſpeaks them) of *Julian*; for ſome of them are cited by *Proclus* as ſuch. From the accompt which *Mirandula* gives of thoſe in his poſſeſſion, to which were added a Comment, and a Diſcourſe of the Doctrines of the Chaldaick Theology, it might be conjectur'd, that what is deliver'd to us by *Pletho* and *Pſellus*, who beſides the Oracles, give us a comment on them, together with a Chaldaick ſummary, was extracted out of that Author which *Mirandula* deſcribes to have been of the ſame Kind and Method, but much more Perfect and Copious.

[f] Joſeph contra Apion. 1.
[g] Suid. in voce Julianus.

This Title of *Oracles* was perhaps not given to them only Metaphorically to expreſſe the Divine Excellence of their Doctrine, but as conceived indeed to have been deliver'd by the Oracle it ſelf; for [h] *Stephanus* teſtifies that *the Chaldæans had an Oracle which they held in no leſſe Veneration than the Greeks did theirs at Delphi*: This Opinion may be confirmed by the high Teſtimonies which the Platonick Philoſophers give of them, calling them [i] *the Aſſyrian Theology revealed by God, and the Theology deliver'd by God.* And *Proclus* elſewhere, having cited as from the Gods, one of theſe Oracles which ſpeaks of the Ideas, (a *Platonick* Doctrine) adds, that *hereby the Gods declared the ſubſiſtence of Ideas*, and acquieſceth as *ſatisfied in that the Gods themſelves ratifie the contemplations of* Plato.

[h] De urb.
[i] Procl. in Tim.

Some of theſe Oracles which eſcaped the injuries of time, were firſt publiſh'd by *Ludovicus Tiletanus*, anno 1563. at *Paris*; together with the commentaries of *Gemiſtus Pletho*, under the Title of

the

the Magical Oracles of the Magi descended from Zoroaster, the same were afterwards Translated and put forth by *Jacobus Marthanus*, and lastly together with the comment of *Psellus* also, by *Johannes Opsopæus* at *Paris*. 1607.

These by *Franciscus Patricius* were enlarged with a plentifull Addition out of *Proclus*, *Hermias*, *Simplicius*, *Damascius*, *Synesius*, *Olympiodorus*, *Nicephorus*, and *Arnobius*: encreasing them [k] by his own accompt, to 324. and reducing them for the better perspicuity to certain general Heads, put them forth and Translated them into Latine *anno* 1593.

[k] Zoi. pag. 4. b.

They were afterwards put forth in Latin by [l] *Ottho Heurnius*, *anno* 1619. under the Title of *The sincere Magical Oracles of* Zoroaster *King of* Bactria, *and Prince of the Magi*; but *Heurnius* under the pretence of [m] *putting them into good Latin*, (as he calls it) *and polishing them with a rougher File*, hath patch'd up and corrupted what *Patricius* deliver'd faithfully and sincerely, endeavouring to put these Fragments into a Continued Discourse, which in themselves are nothing Coherent but Dispersed amongst several Authors.

[l] Philos. barbar.

[m] pag.

Patricius indeed hath taken much Learned pains in the Collection of them; but with lesse Regard to their Measures and Numbers, and (as from thence may be shown) sometimes of the Words themselves: nor is there any certain means to redresse this Omission, by comparing them with the Authors out of which he took them, since few of those are extant, neither doth he (as he professeth to have done) affix the Names of the Authors to the several Fragments, except to some few at the beginning; However, we shall give them here according to his Edition, that being the most perfect; together with such Additions as we meet withall else where, and some Conjectures to supply the Defect we mention'd.

And whereas many of these Oracles are so Broken and Obscure, that they may at first sight seem rather Ridiculous than Weighty, yet he who shall consider, that as many of them as are explain'd by *Pletho*, *Psellus*, and others, would without those Explications seem no lesse absurd than the rest, but being explain'd disclose the Learning of the *Chaldæans* in a profound and extraordinary manner, will easily believe all the rest (even those which appear least intelligible) to be of the same kind, and consequently ought no more to have been omitted than any of the rest.

ΦΡ. ΠΑΤΡΙΚΙΟΥ

ΤΑ ΤΟΥ ΖΩΡΟΑΣΤΡΟΥ ΛΟΓΙΑ.

ΜΟΝΑΣ, ΔΥΑΣ, ΚΑΙ ΤΡΙΑΣ,

Ψελ. ΟΠου πατρικὴ μονάς ἐστι.
Δαμ. Ταναή ἐστι μονὰς, ἣ δύο γεννᾷ.
Περκ.Δα. Δυὰς γὰρ παρὰ τῷδε κάθηται, καὶ νοεραῖς ἀστράπτει τομαῖς.

Καὶ τὸ κυβερνᾷν τὰ πάντα, καὶ τάττειν ἕκαστον οὐ ταχθέν.

Δαμ. Παντὶ γὰρ ἐν κόσμῳ λάμπει τριὰς, ἧς μονὰς ἄρχει.

Ἀρχὴ πάσης τμήσεως ἥδε ἡ τάξις.
Περκ. Εἰς τρία γὰρ νοῦς εἶπε πατρὸς τέμνεσθαι ἅπαντα,
Οὗ τὸ θέλειν κατένευσε, καὶ ἤδη πάντα ἐτέτμητο.
Εἰς τρία γὰρ εἶπε νοῦς πατρὸς ἀϊδίου·
Νῷ πάντα κυβερνῶν.
Δαμ. Καὶ ἐφαίνοσαν ἐν αὐτῇ ἥ τ' ἀρετὴ καὶ ἡ σοφία,
Καὶ ἡ πολύφρων ἀτρέκεια.
Τῇ τῶνδε ῥέει τριάδος δέμας πρὸ τοῦ οὔσης,
Οὐ πρώτης, ἀλλ' οὗ τὰ μετρεῖται.
Ἀρχαῖς γὰρ τρισὶ ταῖσδε λάβοις δουλεύειν ἅπαντα.
Ἱερὸς πρῶτος δρόμος, ἐν δ' ἄρα μέσῳ
Ἠέριος, τρίτος ἄλλος, ὃς ἐν πυρὶ τὴν χθόνα θάλπει.
Καὶ πηγὴ πηγῶν, καὶ πηγῶν ἁπασῶν.
Μήτρα συνέχουσα τὰ πάντα.
Περκ. Ἔνθεν ἄρδην θρώσκει γένεσις πολυποικίλου ὕλης.
Ἔνθεν συρόμενος πρηστὴρ ἀμυδροῖο πυρὸς ἄνθος,
Κόσμων ἐνθρώσκων κοιλώμασι. Πάντα γὰρ ἔνθεν.
Ἄρχεται εἰς τὸ κάτω τείνειν ἀκτῖνας ἀγητάς.

ΠΑΤΗΡ

FRANCISCI PATRICII

ZOROASTRI ORACULA.

MONAS, DYAS, ET TRIAS.

UBI paterna monâs eſt.
Ampliata eſt Monâs, quæ duo generat. *Pſel.*
Duitas enim apud hunc ſedet, & intellectualibus fulget ſectionibus. *Dam. Pro. Da.*
Et gubernare cuncta, & ordinare quodcumque non ordinatum.
Toto enim in mundo lucet Triâs, cujus monâs eſt princeps. *Dam.*
Principium omnis ſectionis hic eſt ordo.
In tria namque Mens dixit Patris ſecari omnia, *Proc.*
Cujus voluntas annuit, & jam omnia ſecta fuere.
In tria namque dixit Mens patris æterni,
Mente omnia gubernans.
Et apparuerunt in ipſâ Virtus & Sapientia, *Dam.*
Et multiſcia Veritas.
Hinc fluit Triadis vultus ante eſſentiam,
Non primam, ſed eam quæ menſuratur.
Principiis tribus hiſce capias ſervire cuncta.

* * * * *

Et fons fontium, & fontium cunctorum.
Matrix continens cuncta.
Indè affatim exilit generatio multivariæ materiæ. *Proc.*
Indè tractus præſter exilis ignis flos,
Mundorum indens cavitatibus. Omnia namque indé.
Incipit deorſum tendere radios admirandos.

ΠΑΤΗΡ ΚΑΙ ΝΟΥΣ.

Ψελ. Εαυτὸν ὁ πατὴρ ἥρπασεν, οὐδ' ἐν ἑῇ
Δυνάμει νοερᾷ κλείσας ἴδιον πῦρ.
Ψελ. Οὐ γὰρ ἀπὸ πατρικῆς ἀρχῆς ἀτελές τι τροχάζει.

Πάντα γὰρ ἐξετέλεσε πατὴρ,
Καὶ νῷ παρέδωκε δευτέρῳ,
Ον πρῶτον κληΐζεται πᾶν γένος ἀνδρῶν.
Προκ. Πατρογενὲς φάος· πολὺ γὰρ μόνος
Εκ πατρὸς ἀλκῆς δρεψάμενος νόου ἄνθος.
Εργα νοήσας γὰρ πατρικὸς νόος αὐτογένεθλος,
Πᾶσιν ἐνέσπειρε δεσμὸν πυριβριθῆ ἔρωτος.
Οφρα τὰ πάντα μένῃ, χρόνον εἰς ἀπέραντον ἐρῶντα.
Μήτε πᾶσι τὰ πατρὸς νοερῶς ὑφασμένα φέγγει.
Ως ἐν ἔρωτι μένῃ κόσμου στοιχεῖα μένοντα.
Εχει τῷ νοεῖν πατρικὸν νοῦν ἐνδιδόναι
Πάσαις πηγαῖς τε καὶ ἀρχαῖς.
Εστι γὰρ πέρας τοῦ πατρικοῦ βυθοῦ, καὶ πηγὴ τῶν νοερῶν.
Μὴ δὲ προῆλθεν, ἀλλ' ἔμενεν ἐν ᾧ πατρικῷ βυθῷ,
Καὶ ἐν τῷ ἀδύτῳ, κατὰ τὸν θεοθρέμμονα σιγήν.
Οὐ γὰρ εἰς ὕλην, πῦρ ἐπέκεινα τὸ πρῶτον
Εὴν δύναμιν κατακλείει ἔργοις, ἀλλὰ νόῳ.
Σύμβολα γὰρ πατρικὸς νόος ἔσπειρε κατὰ κόσμον.
Ος τὰ νοητὰ νοεῖ, καὶ ἄφραστα καλληΐται.
Δαμ. Ολοφυὴς μερισμὸς, καὶ ἀμέριστος.
Νῷ μὲν κατέχει τὰ νοητὰ, αἴσθησιν δ' ἐπάγει κόσμοις.

Νῷ μὲν κατέχει τὰ νοητὰ, ψυχὴν δ' ἐπάγει κόσμοις.

ΝΟΥΣ

PATER ET MENS.

Seipſum rapuit pater, neque ſuæ *Pſel.*
Potentiæ mentali claudens proprium ignem.
Non enim à paterno Principio imperfectum quid ro- *Pſel.*
tatur.
Cuncta namque perfecit pater,
Et menti tradidit ſecundæ,
Quam primam vocat omne genus hominum.
Patrogenia lux: multum namque ſola *Proc.*
E patris robore decerpens mentis florem.
Opera enim intelligens paterna mens è ſe genita,
Cunctis inſeminavit vinculum igni gravis amoris;
Quo omnia maneant, tempus in interminatum amantia.
Neque omnibus quæ patri mentaliter contexta monſtret.
Ut in amore maneant mundi elementa manentia.
Habet ipſa intelligentia paternam mentem indere
Omnibus fontibus & principatibus.
Eſt enim finis paterni profundi, & fons mentalium.
Neque progreſſus eſt, ſed manſit in paterno profundo,
Et in adyto, per deo-nutriens ſilentium.
Non enim in materiam, ignis trans primus
Suam potentiam claudit operibus, ſed mente.
Symbola enim paterna mens ſeminavit per mundum.
Quæ intelligibilia intelligit, & ineffabilia exornat.
Tota partitio, & impartibilis. *Dam.*
Mente quidem continet intelligibilia, ſenſum verò in-
ducit mundis.
Mente quidem continet intelligibilia, animam verò in-
ducit mundis.

ΝΟΥΣ, ΝΟΗΤΑ,
καὶ νοερά.

Δαμ. Καὶ τοῦ ἑνὸς νοῦ τοῦ νοητοῦ.
Προκ. Οὐ γὰρ ἄνευ νοός ἐστι νοητοῦ· οὐ χωρὶς ὑπάρχει.

Τὰ μὲν ἐστι νοερὰ καὶ νοητὰ, ὅσα νοοῦντα νοεῖται.

Τροφὴ δὲ ᾧ νοοῦντι τὸ νοητόν.
Μάνθανε τὸ νοητὸν, ἐπεὶ νόου ἔξω ὑπάρχει.
Καὶ τοῦ νοῦ, ὃς τὸν ἐμπύριον κόσμον ἄγει.
Νοῦ γὰρ νοῦς ἐστιν ὁ κόσμου τεχνίτης πυρίου.
Οἳ τὸν ὑπέρκοσμον πατρικὸν βυθὸν ἴστε νοοῦντες.

Η νοητὴ πάσης τμήσεως ἄρχει.
Εστὶ γάρ τι νοητὸν, ὃ χρή σε νοεῖν νόου ἄνθει.

Δαμ. Η γὰρ ἐπεγκλίνῃ, ὡς ἂν νοῦν, κἀκεῖνο νοήσῃ,
Ως τὶ νοῶν, οὐ κεῖνον νοήσεις.
Εστι γὰρ ἀλκῆς ἀμφιφαοῦς δύναμις,
Νοεραῖς στράπτουσα τομαῖσι. οὐ δὴ χρὴ
Σφοδρότητι νοεῖν τὸ νοητὸν ἐκεῖνο,
Αλλὰ νόου τανάου τανάῃ φλογὶ
Πάντα μετρούσῃ, πλὴν τὸ νοητὸν ἐκεῖνο.
Χρεὼ δὴ τοῦτο νοῆσαι· ἢ γὰρ ἐπεγκλίνῃς
Σὸν νοῦν, κἀκεῖνο νοήσεις οὐκ ἀκτενῶς.
Αλλ' ἁγνὸν ἐπίστροφον ὄμμα,
Φέροντα σῆς ψυχῆς τεῖναι κενεὸν νόον
Εἰς τὸ νοητὸν, ὄφρα μάθῃς τὸ νοητόν·
Επεὶ ἔξω νόου ὑπάρχει.
Τὸν δὲ νοεῖ πᾶς νοῦς θεόν· οὐ γὰρ ἄνευ
Νοός ἐστι νοητοῦ, καὶ τὸ νοητὸν οὐ νοῦ χωρὶς ὑπάρχει.

Τοῖς δὲ πυρὸς νοεροῦ νοεροῖς πρηστῆρσιν ἅπαντα
Εἴκαθε δουλεύοντα, πατρὸς πειθηνίδι βουλῇ.

Καὶ

MENS, INTELLIGIBILIA, & Mentalia.

Et unius mentis intelligibilis. *Dam.*
Non enim ſine intelligibili mens eſt: non ſeorſum exiſtit. *Proc.*
Quædam ſanè ſunt mentalia & intelligibilia, quæcunque dum intelligunt intelliguntur.
Cibus verò intelligenti eſt intelligibile.
Diſce intelligibile, quandoquidem extra mentem exiſtit.
Et Mentis, quæ empyreum mundum ducit.
Mentis enim mens eſt quæ mundi eſt artifex ignei.
Qui ſupermundanum paternum profundum eſtis intelligentes.
Intelligibilis omnis ſectionis princeps eſt.
Eſt enim quoddam intelligibile, quod oportet te intelligere mentis flore.
Vel enim inclines, ut mentem, & illud intellexeris. *Dam.*
Ut aliquid intelligens, non illud intelliges.
Eſt enim roboris circumquaque lucidi potentia,
Mentalibus fulgens ſectionibus. non ſanè oportet
Vehementiâ intelligere intelligibile illud,
Sed mentis amplæ amplâ flammâ
Omnia metiente, præterquam intelligibile illud.
Opus ergò eſt hoc intelligere; nam ſi inclinaveris
Mentem tuam, etiam illud intelliges non parúm.
Sed purum converte oculum,
Ferentem tuæ animæ tendere vacuam mentem
In intelligibile; ut diſcas intelligibile,
Quandoquidem extra mentem exiſtit.
Deum hunc intelligit omnis mens. non enim ſine
Mente eſt intelligibili, & intelligibile non ſine mente exiſtit.
Ignis mentalis mentalibus præſteribus cuncta
Cedunt ſervientia, Patris perſuaſorio conſilio.

Καὶ τὸ νοεῖν, ἀεί τε μένειν ἀόκνῳ στροφάλιγγι.
Πηγάς τε καὶ ἀρχάς. δινεῖν, ἀεί τε μένειν ἀόκνῳ στροφάλιγγι.

Αλλὰ δ' οὔνομα σεμνὸν ἀκοιμήτῳ στροφάλιγγι
Κόσμοις ἐνθρώσκων, κρεπνὴν διὰ πατρὸς ἐνιπήν.
Υπὸ δύο νόων ἡ ζωογόνος πηγὴ περιέχεται ψυχῶν.

Καὶ ὁ ποιητὴς, ὃς αὐτουργῶν τεκτήνατο τὸν κόσμον.
Ος ἐκ νόου ἔκθωρε πρῶτος.
Εσταμένος πυρὶ πῦρ, συνδέσμων ὄφρα κεράσῃ
Πηγαίους κρατῆρας, ἑοῦ πυρὸς ἄνθος ἐπίσχων.
Νοεραῖς ἀστράπτει τομαῖς, ἔρωτος δ' ἐνέπλησε τὰ πάντα.

Σμήνεσσιν ἐοικυῖαι φέρονται, ῥηγνύμεναι
Κόσμου περὶ σώμασι.
Τὰ ἀτύπωτα τυποῦσθαι.
Α νοῦς λέγει, τῷ νοεῖν δὴ που λέγει.
Η μὲν γὰρ δυνάμις σὺν ἐκείνοις, νοῦς δ' ἀπ' ἐκείνου.

ΙΥΝΓΕΣ, ΙΔΕΑΙ, ΑΡΧΑΙ.

Πολλαὶ μὲν αἵδε ἐπεμβαίνουσι φαεινοῖς κόσμοις.
Ενθρώσκουσαι· καὶ ἐν αἷς ἀκρότητες ἔασι τρεῖς·
Υπόκειται αὐταῖς ἄρχιος αὐλῶν.
Αρχὰς, αἱ πατρὸς ἔργα νοήσασαι νοητὰ
Αἰσθητοῖς ἔργοις, καὶ σώμασιν ἀφεκάλυψεν.
Διαπόρθμιοι ἑστῶτες φάναι ᾧ πατρὶ καὶ τῇ ὕλῃ.
Καὶ τὰ ἐμφανῆ μιμήματα τῶν ἀφανῶν ἐργαζόμενοι.
Καὶ τ' ἀφανῆ εἰς τὸν ἐμφανῆ κοσμοποιΐαν ἐγγράφοντες.
Νοῦς πατρὸς ἐρροίζησε, νοήσας ἀκμάδι βουλῇ
Παμμόρφους ἰδέας. πηγῆς δ' ἀπὸ μιᾶς ἀποπτᾶσαι
Εξέθορον. πατρόθεν γὰρ ἔην βουλή τε τέλος τε.
Δι' ὧν συνάπτεται ᾧ πατρὶ, ἄλλην κατ' ἄλλην
Ζωὴν, ἀπὸ μεριζομένων ὀχετῶν.
Αλλ' ἐμερείσθησαν, νοερῷ πυρὶ μοιρηθεῖσαι,
Εἰς ἄλλας νοεράς. κόσμῳ γὰρ ἄναξ πολυμόρφῳ

Προὔθη-

Et intelligere, ſempérque manere impigrâ vertigine.
Fonte & principii. vertere ſempérque manere impigrâ
vertigine.
Sed nomen venerandum inſomni vertigini
Mundis indens, terribiles ob patris minas.
Sub duabus mentibus vitigenius fons continetur ani-
marum.
Et facta, qui per ſe operans fabrefecit mundum.
Qui ex mente exiliit primus.
Indutus igne ignem, Vinculorum ut temperet
Fontanos crateras, ſui ignis florem ſuſtinens.
Mentalibus fulget ſectionibus, amoréque implevit
omnia.
Infigurata figurans.
Examinibus ſimiles feruntur, perrumpentes
Per mundi corpora.
Quæ mens dicit, intelligendo ſanè dicit.
Potentia quidem cum illis, Mens vero ab illâ.

IYNGES, IDEÆ, PRINCIPIA.

Multæ quidem hæ ſcandunt lucidos mundos.
Inſilientes, & in quibus ſummitates ſunt tres.
Subjectum ipſis eſt principale pratum.
Principia; quæ patris opera intelligentes intelligibilia
Senſibilibus operibus, & corporibus revelârunt.
Tranſvectrices ſtantes dicere patri & materiæ.
Et manifeſta imitamina latentium operantes.
Et latentia in manifeſtam Coſmopœiam inſcribentes.
Mens patris ſtriduit, intelligens vigente conſilio
Omniformes Ideas. Fonte verò ab uno evolantes
Exilierunt. A patre enim erat conſilium & finis.
Per quæ conjunguntur patri, per aliam atque aliam
Vitam, à compartitis canalibus.
Sed partitæ ſunt, mentali igne diſpoſitæ,
In alias mentales: mundo namque rex multiformi

Προύθηκεν νοερὸν τύπον ἄφθιτον, οὐ κατὰ κόσμον

Ιχνος ἐπειγόμενος μορφῆς καθ' ἃ κόσμος ἐφάνθη.
Παντοίαις ἰδέαις κεχαρισμένος, ὧν μία πηγή.
Εξ ἧς ῥοιζοῦνται μεμερισμέναι ἄλλαι,
Απλατοι, ῥηγνύμεναι κόσμου περὶ σώμασι·
Αἱ περὶ κόλπους σμερδαλέους, σμήνεσσιν ἐοικυῖαι,
Φορέονται τραποῦσαι· περὶ δ' ἀμφὶ ἄλλυδις ἄλλη.
Εννοιαι νοεραὶ πηγῆς πατρικῆς ἄπο
Πολὺ δραττόμεναι πυρὸς ἄνθος
Ακοιμήτου χρόνου. ἀκμὴ ἀρχεγόνου ἰδέας
Πρώτη πατρὸς ἔβλυσε· τᾶς δ' αὐτοθαλὴς πηγή.
Νοούμεναι ἴυγγες πατρόθεν νοέουσι καὶ αὐταί·
Βουλαῖς ἀφθέγκτοισι κινούμεναι ὥστε νοῆσαι.

ΕΚΑΤΗ, ΣΥΝΟΧΕΙΣ,
Τελετάρχαι.

Εξ αὐτοῦ γὰρ πάντες ἐκθρώσκουσι
Αμείλικτοί τε κεραυνοὶ, καὶ πρηστηροδόχοι κόλποι
Παμφεγγέος ἀλκῆς πατρογενοῦς Εκάτης.
Καὶ ὑπεζωκὼς πυρὸς ἄνθος, ἢ δὲ κραταιὸν
Πνεῦμα πόλων, πυρίων ἐπέκεινα.
Φρουρεῖν αὖ πρηστῆρσιν ἑοῖς ἀκρότητας ἔδωκεν.
Εγκεράσας ἀλκῆς ἴδιον μένος ἐν συνοχεῦσιν.
Ω πῶς ἔχει κόσμος νοεροὺς ἀνοχῆας ἀκαμπεῖς.
Οτι ἐργάτις, ὅτι ἐκδότις ἐστὶ πυρὸς ζωηφόρου.
Οτι καὶ τὸ ζωογόνον πληροῖ τῆς Εκάτης κόλπον.
Καὶ ἐπιῤῥεῖ τοῖς Συνοχεῦσιν ἀλκὴν ζήδωρον πυρὸς
Μέγα δυναμένοιο.
Αλλὰ καὶ φρουροὶ τῶν ἔργων εἰσὶ τοῦ πατρός.
Αφομοιοῖ γὰρ ἑαυτὸν, ἐκεῖνος ἐπειγόμενος
Τὸν τύπον περιβάλλεσθαι τῶν εἰδώλων.
Οἱ τελετάρχαι συνείληπται τοῖς συνοχεῦσι.
Τοῖς δὲ πυρὸς νοεροῦ νοεροῖς πρηστῆρσιν
Απαντα εἴκαθε δουλεύοντα.

Αλλὰ

Propoſuit mentalem typum incorruptibilem, non per
mundum
Veſtigium promovens formæ per quæ mundus apparuit.
Omnifariam ideis gratioſus, quarum unus fons.
Ex quo ſtrident diſpertitæ aliæ,
Immenſæ, perrumpentes mundi circa corpora:
Quæ per ſinus immenſos, examinibus ſimiles,
Feruntur converſæ: circúmque alibi alia.
Conceptiones mentales fonte à paterno
Multum decerpentes ignis florem
Inſomnis temporis. Vigor principigeniæ ideæ
Prima. è patris miſſa eſt; cujus per ſe florens fons
Intellectæ Iynges à patre intelligunt & ipſæ;
Conſiliis ineffabilibus moventur ut intelligant.

HECATE, SYNOCHES, ET Teletarchæ.

Ex ipſo enim omnes exiliunt
Amilictíque fulmines, & preſterocapaces ſinus
Omnilucidæ vigoris patrogenii Hecates.
Et Hypezocus ignis flos, & fortis
Spiritus polorum, igneos trans.
Cuſtodire preſteribus ſuis ſummitates dedit.
Immiſcens vigoris proprium robur in Synochis.
Quo mundus habeat mentales ſuſtentatores inflexiles.
Quia operatrix, quia largitrix eſt ignis vitiferi.
Quia & vitigenium implet Hecates ſinum.
Et influit Synochis vigorem vitidonum ignis
Magni potentis.
Sed & cuſtodes operum ſunt patris.
Aſſimilat enim ſe ipſum; ille urgens
Typum induere idolorum.
Teletarchæ comprehenſi ſunt cum Synochis.
His verò ignis mentalis mentalibus preſteribus
Omnia parent ſervientia.

Αλλὰ καὶ ὑλαίοις ὅσα δουλεύει συνοχεῦσι.
Εσαμένου πάντευχον ἀλκὴν φωτὸς κελάδοντος.
Αλκῇ τριγλίχῳ, νόον ψυχὴν θ' ὁπλίσαντα.
Παντοίαδος σύνθημα βάλλειν φρενί.
Μηδ' ἐπιφοιτᾶν ἐμπυρίοις σποράδην ὀχετοῖς,
Αλλὰ στιβαρηδόν.
Οἱ δὲ τὰ ἄτομα, καὶ αἰσθητὰ δημιουργοῦσι,
Καὶ σωματοειδῆ, καὶ κατατεταγμένα εἰς ὕλην.

ΨΥΧΗ, ΦΥΣΙΣ.

Οτι ψυχὴ πῦρ δυνάμει πατρὸς οὖσα φαεινὸν,
Αθάνατός τε μένει, καὶ ζωῆς δεσπότις ἐστί·
Καὶ ἴσχει κόσμου πολλὰ πληρώματα κόλπων.
Νοῦ γὰρ μίμημα πέλει, τὸ δὲ τεχθὲν ἔχει τι σώματος.

Μιγνυμένων δ' ὀχετῶν, πυρὸς ἀφθίτου ἔργα τελοῦσα.
Μετὰ δὲ πατρικὰς διανοίας ψυχὴ, ἐγὼ, ναίω·
Θερμὴ, ψυχοῦσα τὰ πάντα. κατέθετο γὰρ
Νοῦν μὲν ἐνὶ ψυχῇ, ψυχὴν δ' ἐνὶ σώματι ἀργῷ.
Ημέων ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.
Αρδὴν ἐμψυχοῦσα φάος, πῦρ, αἰθέρα, κόσμους.
Συνυφίσταται γὰρ τὰ φυσικὰ ἔργα ᾧ νοερῷ φέγγει
Τοῦ πατρός. Ψυχὴ γὰρ ἡ κοσμήσασα τὸν μέγαν
Οὐρανὸν, καὶ κοσμοῦσα μετὰ τοῦ πατρός.
Κέρατα δὲ καὶ αὐτῆς ἐστήρικται ἀνέω.
Νώτοις δ' ἀμφὶ θεᾶς φύσις ἄπλετος ἠώρηται.
Αρχει δ' αὖ φύσις ἀκαμάτη κόσμων τε καὶ ἔργων·
Οὐρανὸς ὄφρα θέει δρόμον ἀΐδιον κατασύρων·
Καὶ ταχὺς ἠέλιος περὶ κέντρον ὅπως ἐθὰς ἔλθῃ.
Μὴ φύσεως ἐμβλέψεις εἱμαρμένον οὔνομα τῆσδε.

ΚΟΣΜΟΣ.

Ο ποιητὴς ὃς αὐτουργῶν τεκτήνατο τὸν κόσμον.
Καί τις πυρὸς ὄγκος ἔην ἕτερος· τὰ δὲ πάντα

Αὐτουρ-

Sed & quæcumque materialibus ſerviunt Synochis.
Induti armorum vigorem luminis reſonantis.
Vigore Triglicho, mentem animámque armantem.
Pervarium Synthema jacere ratiocinio.
Neque ſuper incedere empyreis ſparſim canalibus,
Sed collectim.
Hi verò individua, & ſenſibilia efficiunt,
Et corporiformia, & deſtinata in materiam.

ANIMA, NATURA.

Quoniam anima ignis potentiâ patris exiſtens lucidus,
Immortalíſque manet, & vitæ domina eſt:
Et tenet mundi multas plenitudines ſinuum.
Mentis enim imitamen eſt, partum verò habet quid
corporis.
Miſtis verò canalibus, ignis incorruptibilis opera efficiens.
Poſt verò paternas conceptiones anima, ego, habito;
Calida, animans omnia. repoſuit enim
Mentem ſanè in animâ, animam verò in corpore inerti.
Noſtri impoſuit pater hominúmque Deûmque.
Affatim animans lucem, ignem, æthera, mundos.
Coëxiſtunt namque naturalia opera mentali ſplendori
Patris. Anima enim eſt quæ ornavit magnum
Cœlum, & quæ ornat ſimul cum patre.
Cornua & ipſius firmata ſunt ſurſum.
Humeros verò circa Deæ natura immenſa attollitur.
Imperat rurſus natura infatigabilis mundíſque operibúſ-
Cœlum ut currat ſurſum æternum trahens; (que,
Et celer ſol circa centrum, ut aſſuetus veniat.
Non naturæ inſpicias fatale nomen ejus.

MUNDUS.

Factor qui per ſe operans fabrefacit mundum.
Etenim quædam ignis moles erat altera: hæc omnia

Αὐτουργῶν, ἵνα σῶμα τὸ κοσμικὸν ἐκτολυπευθῇ.
Κόσμος ἵν' ἔκδηλος, καὶ μὴ φαίνῃ ὑμενώδης.
Τὸν ὅλον κόσμον ἐκ πυρὸς, καὶ ὕδατος, καὶ γῆς,
Καὶ πανοτρόφου ἀίθρης.
Τ' ἄῤῥητα, καὶ τὰ ῥητὰ συνθήματα τοῦ κόσμου.
Αλλὴν κατ' ἄλλην ζωὴν, ἀπὸ μεριζομένων ὀχετῶν.
Ανωθεν διήκοντος ἐπὶ τὸ κατ' ἀντικρυ
Διὰ τοῦ κέντρου τῆς γῆς. Ἐς πέμπτον μέσον ἄλλον
Πυρίοχον, ἔνθα κάτεισι μέχρι ὑλαίων ὀχετῶν.
Ζωηφόρον πῦρ.
Κέντρῳ ἐπισπέρχων ἑαυτὸν φωτὸς κελάδοντος.
Πηγαῖον ἄλλον· ὃς τὴν ἐμπύριον κόσμον ἄγει.
Κέντρον ἀφ' οὗ πᾶσαι μεχρὶς ἂν τυχὸν ἴσαι ἔασι.
Σύμβολα γὰρ πατρικὸς νόος ἔσπειρε κατὰ κόσμον.
Μέσον τῶν πατέρων ἑκάστης κέντρον φορεῖται.
Νοῦ γὰρ μίμημα πέλει· τὸ δὲ τεχθὲν ἔχει τι σώματος.

ΟΥΡΑΝΟΣ.

Επτὰ γὰρ ἐξώγκωσε πατὴρ στερεώματα κόσμων·

Τὸν οὐρανὸν κυρτῷ σχήματι περικλείσας.
Πῆξε δὲ πολὺν ὅμιλον ἀστέρων ἀπλανῶν,
Ζώων δὲ πλανωμένων ὑφέστηκεν ἑπτάδα,
Γῆν δ' ἐν μέσῳ τιθεὶς, ὕδωρ δ' ἐν γαίας κόλποις,
Ηέρα δ' ἄνωθεν τούτων.
Πῆξε δὲ καὶ πολὺν ὅμιλον ἀστέρων ἀπλανῶν.
Μὴ τάσει ἐπιπόνῳ πονηρᾷ.
Πήξῃ δὲ πλάνην οὐκ ἐχούσῃ φέρεσθαι.
Επηξε δὲ καὶ πολὺν ὅμιλον ἀστέρων ἀπλανῶν.
Τὸ πῦρ πρὸς τὸ πῦρ ἀναγκάσας.
Πήξῃ πλάνην οὐκ ἐχούσῃ φέρεσθαι.
Εξ αὐτοὺς ὑπέστησεν, ἕβδομον ἠελίου,
Μεσεμβολήσας πῦρ.
Τὸ ἄτακτον αὐτῶν εὐτάκτοις ἀνακρεμάσας ζώναις.

Τίκτει

Per ſe efficiens, ut corpus mundanum.....
Mundus ut manifeſtus, & non videatur membraneus.
Totum mundum ex igne, & aquâ, & terrâ,
Et omni-alente aëre.
Ineffabilia, & fabilia ſynthemata mundi.
Aliam per aliam vitam, à partitis canalibus.
Deſuper permeantis in oppoſitum
Per centrum terræ. & quintum medium alium
Igneum, ubi deſcendit uſque ad materiales canales.
Vitifer ignis.
Centro incitans Seipſum lumine reſonante.
Fontanum alium. qui Empyreum mundum ducit.
Centrum à quo omnes uſquequo fortè æquales fuerint.
Symbola enim paterna mens ſeminavit per mundum.
Medium inter patres ſingulæ centrum fertur.
Mentis enim imitamen eſt; quod verò partum eſt habet quid corporis.

COELUM.

Septem enim in moles formavit Pater firmamenta mundorum:
Cœlum rotundâ figurâ circumcludens.
Fixítque multum cœtum aſtrorum inerrantium,
Animaliúmque errantium conſtituit ſeptenarium.
Terram in medio poſuit, aquámque in terræ ſinibus,
Aërémque ſupra hæc.
Fixítque multum cœtum aſtrorum inerrantium,
Tenſione, non laborioſâ malâ.
Sed fixione errorem non habente in motu.
Fixítque multum cœtum aſtrorum inerrantium.
Ignem ad ignem cogens.
Fixione errorem non habente in motu.
Sex eos conſtituit, ſeptimum Solis,
In medium jaciens ignem.
Inordinationem eorum bene-ordinatis ſuſpendens zonis.

Parturit

Τίκτει γὰρ ἡ θεὸς ἠέλιόν τε μέγαν· καὶ λαμπρὰν σελήνην.

Αἰθὴρ, ἥλιε, πνεῦμα σελήνης, ἀέρος ἄγοι,
Ηλιακῶν τε κύκλων, καὶ μοναίων καναχισμῶν,
Κόλπων τε ἠερίων.
Αἴθρης μέλος, ἠελίου τε, καὶ μήνης ὀχετῶν, ἤ τε ἠέρος.
Καὶ πλατὺς ἀὴρ, μηναῖός τε δρόμος, καὶ πόλος ἠελίοιο.
Συλλέγει αὐτὸ, λαμβάνουσα αἴθρης μέλος,
Ηελίου τε, σελήνης τε, καὶ ὅσα ἠέρι συνέχονται.
Πῦρ πυρὸς ἐξοχέτευμα, καὶ πυρὸς ταμίας.
Χαῖται γὰρ ἐς ὀξὺ πεφυκότι φωτὶ βλέπονται,
Ενθα Κρόνος.
Ηέλιος πάρεδρος ἐπισκοπέων πόλον ἁγνόν.
Αἰθέριός τε δρόμος, καὶ μήνης ἄπλετος ὁρμὴ,
Ηέριοί τε ῥοαί.
Ηέλιόν τε μέγαν, καὶ λαμπρὰν σελήνην.

ΧΡΟΝΟΣ.

Θεὸν ἐγκόσμιον, αἰώνιον, ἀπέραντον.
Νέον, καὶ πρεσβύτην, Ελικοειδῆ.
Καὶ πηγαῖον ἄλλον, ὃς τὴν ἐμπύριον κόσμον ἄγει.

ΨΥΧΗ, ΣΩΜΑ, ΑΝΘΡΩΠΟΣ.

Χρή σε σπεύδειν πρὸς τὸ φάος καὶ πατρὸς αὐγὰς,
Ενθεν ἐπέμφθη σοι ψυχὴ, πολὺν ἑσταμένη νοῦν.
Ταῦτα πατὴρ ἐννόησε, βροτὸς δ' οἱ ἐψύχωτο.
Σύμβολα γὰρ πατρικὸς νόος ἔσπειρε ταῖς ψυχαῖς.
Ερωτι βαθεῖ ἀναπλήσας τὴν ψυχήν.
Κατέθετο γὰρ νοῦν ἐν ψυχῇ, ἐν σώματι δὲ
Υμέας ἐγκατέθηκε πατὴρ ἀνδρῶν τε θεῶν τε.
Ασώματα μὲν ἐστι τὰ θεῖα πάντα.
Σώματα δ' ἐν αὐτοῖς ἡμῶν ἕνεκεν ἐνδέδεται.
Μὴ δυναμένους καταχεῖν ἀσωμάτους τῶν σωμάτων,
Διὰ τὴν σωματικὴν, εἰς ἣν ἐνεκεντρίσθητε φύσιν.

Εν

Parturit enim Dea Solémque magnum, & ſplendidam
Lunam.
Æther, Sol, ſpiritus Lunæ, aëris ductores,
Solariúmque circulorum, & lunarium eſt repituum,
Sinuúmque aëreorum.
Ætheris cantus, Solíſque, & Lunæ canalium, & aëris.
Et latus aër, lunaríſque curſus, & polus Solis.
Colligit ipſum, accipiens ætheris harmoniam,
Solíſque, Lunæque, & quæcumque aëre continentur.
Ignis ignis derivatio, & ignis penu.
Crines enim in acutum nato lumini conſpiciuntur,
Ubi Saturnus.
Sol aſſeſſor intuens polum purum.
Ætheriúſque curſus, & Lunæ ingens impetus,
Aëriíque fluxus.
Solémque magnum, & ſplendidam Lunam.

TEMPUS.

Deum mundanum, æternum, infinitum.
Juvenem, & ſenem....
Et fontanum aliud, quod empyreum mundum ducit.

ANIMA, CORPUS, HOMO.

Oportet te feſtinare ad lucem & patris lumina,
Unde miſſa eſt tibi anima, multam induta mentem.
Hæc pater mente concepit, mortalíſque ei eſt animatus.
Symbola enim paterna mens ſeminavit in animis.
Amore profundo replens animam.
Repoſuit enim mentem in anima, in corpore verò
Vos repoſuit pater hominúmque deûmque.
Incorporea quidem ſunt divina omnia.
Corpora verò in ipſis veſtrî causâ ſunt alligata.
Non potentes continere incorporeos corpora,
Ob corpoream, in quam concentrati eſtis, naturam.

Εν δὲ θεῷ κεῖνται πυρσοὺς ἕλκουσαι ἀκμαίους.
Εκ πατρόθεν κατιόντες, ἀφ' ὧν ψυχὴ κατιόντων
Εμπυρίων δρέπεται καρπῶν, ψυχοτρόφον ἄνθος.
Διὸ καὶ νοήσασαι τὰ ἔργα τοῦ πατρὸς
Μοίρης Εἱμαρμένης ὃ πτερὸν φεύγουσιν ἀναιδές.
Κἂν γὰρ τήνδε ψυχὴν ἴδῃς ἀποκαταστᾶσαι,
Αλλ' ἄλλην ἐνίησι πατὴρ, ἐναρίθμιον εἶναι.
Η μάλα δὴ κεῖναί γε μακάρται ἔξοχα πασέων
Ψυχάων, ποτὶ γαῖαν ἀπ' οὐρανόθεν προχέονται.
Κεῖναι ὄλβιαί τε, καὶ οὐ φατὰ νείματα ἔχουσαι.
Οσσαι ἀπ' αἰγλήεντος, ἄναξ, σέθεν, ἢ δὲ καὶ αὐτοῦ
Εκ Διὸς ἐξεγένοντο. μίτου κρατερῆς ὑπ' ἀνάγκης
Ηγείσθω ψυχῆς βάθος ἄμβροτον, ὄμματα δ' ἀρδήν

Πάντα ἐκπέτασον ἄνω.
Μήτε κάτω νεύσεις Εἰς τὸν μελαναυγέα κόσμον.
Ω βυθὸς αἰὲν ἄπιστος ὑπέστρωταί τε, καὶ Αδης
Αμφικνεφὴς, ῥιπόων, Εἰδωλοχαρὴς, ἀνόητος,
Κρημνώδης, σκολιὸς, πωρὸν βάθος αἰὲν ἑλίσσων,

Αιεὶ νυμφεύων ἀφανὲς δέμας, ἀργὸν, ἄπνευμον.

Καὶ ὁ μισοφανὴς κόσμος, καὶ τὰ σκολιὰ ῥεῖθρα
Υφ' ὧν πολλοὶ κατασείρονται.
Ζήτησον παράδεισον.
Δίζεο σὺ ψυχῆς ὀχετὸν, ὅθεν, ἢ τίνι τάξει
Σώματι τιθεύσας, ἐπὶ τάξιν ἀφ' ἧς ἐρρύης
Αὖθις ἀναστήσεις, ἱερῷ λόγῳ ἔργον ἑνώσας.
Μήτε κάτω νεύσεις, κρημνὸς κατὰ γῆς ὑπόκειται,
Επταπόρου σύρων κατὰ βαθμίδος· ἣν ὕπο
Δεινῆς ἀνάγκης θρόνος ἐστί.
Μὴ σὺ αὔξανε τὴν Εἱμαρμένην.
Ψυχὴ ἡ μερόπων θεὸν ἄγξει πῶς Εἰς ἑαυτήν·
Οὐδὲν θνητὸν ἔχουσα, ὅλη θεόθεν μεμέθυσται·
Αρμονίαν αὐχεῖ γὰρ, ὑφ' ᾗ πέλε σῶμα βρότειον.
Εκτείνας πύρινον νοῦν ἔργον ἐπ' εὐσεβίης,

Ρευστὸν

Inque deo jacent faces trahentes validas.
A patre deſcendentes, à quibus anima deſcendentibus
Empyreos carpit fructus, animam-alentem florem.
Ideóque mente concipientes opera patris
Parcæ fatalis alam fugiunt inverecundam.
Et ſi hanc animam videris redeuntem,
At aliam immittit pater, ut in numerò ſit.
Certè valde illæ ſunt beatiſſimæ ſupra omnes
Animas, ad terram à cœlo profuſæ.
Illæque divites, & ineffabilia ſtamina habentes.
Quæcunque à lucente, ô rex, à te, vel ipſo
Jove ſunt progenitæ. Miti validâ à neceſſitate
Ducatur animæ profunditas immortalis, oculóſque affatim
Omnes ſurſum extende.
Nec deorſum pronus ſis in nigricantem mundum.
Cui profunditas ſemper infida ſubſtrata eſt, & Ades
Circumquaq; caligans, ſqualidus, idolis gaudens, amens,
Præcipitoſus, tortuoſus, cæcum profundum ſemper involvens,
Semper deſponſus obſcuram faciem, inertem, ſpiritu-carentem.
Et oſor luminis mundus, & tortuoſi fluxus
A quibus vulgus attrahitur.
Quære paradiſum.
Quære tu animæ canalem, unde, aut quo ordine
Corpori inſervieris, in ordinem à quo effluxiſti
Rurſus reſtituas, ſacrò ſermoni operam uniens.
Neque deorſum ſis pronus, præcipitium in terrâ ſubeſt,
Septemvios trahens per gradus: quo ſub
Horribile neceſſitatis Thronus eſt.
Nè tu augeas fatum.
Anima hominũ Deum coget quodammodo in ſeipſam:
Nihil mortale habens, tota à Deo eſt ebria facta:
Harmoniam reſonat namque, ſub quâ eſt corpus mortale.
Extendens igneam mentem ad opus pietatis,

Ρευστὸν καὶ σῶμα σαώσεις.
Εστι δὲ εἰδώλῳ μερὶς εἰς τόπον ἀμφιφάοντα.
Παίτοθεν ἀπλάστῳ ψυχῇ πυρὸς ἡνία τεῖνον.
Η πυριθαλπὴς ἔννοια πρωτίστην ἔχει τάξιν.
Τῷ πυρὶ γὰρ βροτὸς ἐμπελάσας θεόθεν φάος ἕξει.
Δηθύνοντι γὰρ βροτῷ κρεπνοὶ μάκαρες τελέθουσι.
Αἱ ποῖναι μερόπων ἄγκτειραι.
Καὶ τὰ κακῆς ὕλης βλαστήματα χρηστὰ, καὶ ἐσθλά.
Ελπὶς τρεφέτω σε πυρίοχος ἀγγελικῷ ἐνὶ χώρῳ.
Αλλ' οὐκ εἰσδέχεται κείνης τὸ θέλειν πατρικὸς νοῦς,
Μέχρις ἂν ἐξέλθῃ λήθης, καὶ ῥῆμα λάλησῃ
Μνήμην ἐνθεμένη πατρικοῦ συνθήματος ἁγνοῦ.
Τοῖς δὲ διδακτὸν φάους ἔδωκε γνώρισμα λαβέσθαι.
Τοὺς δὲ ὑπνώοντας ἑῆς ἐνεκάρπισεν ἀλκῆς.
Μὴ πνεῦμα μολύνῃς, μήτε βαθύνῃς τὸ ἐπίπεδον.
Μήτε τὸ τῆς ὕλης σκύβαλον κρημνῷ καταλείψεις.
Μὴ ἐξάξῃς, ἵνα μὴ ἐξιοῦσα ἔχῃ τι.
Βίῃ ὅτι σῶμα λιπόντων ψυχαὶ καθαρώταται.
Ψυχῆς ἐξωστῆρες ἀνάπνοοι, εὔλυτοί εἰσι.
Λαιῇσ' ἐν λαγόσιν Εκάτης ἀρετῆς πέλε πηγὴ,
Ενδον ὅλη μίμιουσα, τὸ πάρθενον οὐ προϊεῖσα.
Ω τολμηροτάτης φύσεως, ἄνθρωπε, τέχνασμα.
Μὴ τὰ πελώρια μέτρα γαίης ὑπὸ σὴν φρένα βάλλου,
Οὐ γὰρ ἀληθείης φυτὸν ἐνὶ χθονί.
Μήτε μέτρει μέτρα ἠελίου κανόνας συναθροίσας,
Αϊδίῳ βουλῇ φέρεται, οὐχ ἕνεκα σοῖο.
Μηναῖον μὲν δρόμημα, καὶ ἀστέριον προπόρευμα
Μήνης ῥοῖζον ἔασον. ἀεὶ τρέχει ἔργῳ ἀνάγκης
Αστέριον προπόρευμα, σέθεν χάριν οὐκ ἐλοχεύθη.
Αἰθέριος ὀρνίθων θαρσὸς πλατὺς οὔ ποτ' ἀληθής.
Οὐ θυσιῶν σπλάγχνων τ' ὄτομαι· τάδ' ἀθύρματα πάντα,
Εμπορικῆς ἀπάτης στηρίγματα· φεῦγε σὺ ταῦτα
Μέλλων εὐσεβίης ἱερὸν παράδεισον ἀνοίγειν.
Ενθ' ἀρετὴ, σοφία τε, καὶ εὐνομία συνάγονται.
Σὸν γὰρ ἀγγεῖον θῆρες χθονὸς οἰκήσουσι.
Αὐτοὺς δὲ χθὼν κατώρικται ἐς τέκνα μέχρις.

ΔΑΙΜΟ-

Et fluxile corpus ſervabis.
Eſt & idolo portio in loco circumlucente.
Undique infictâ animâ ignis habenas tende.
Igne calens cogitatio primiſſimum habet ordinem.
Igni namq; mortalis propinquans à Deo lumen habebit.
Immoranti enim mortali præſtò Dii aderunt.
Pœnæ hominum ſunt angores.
Et malæ materiæ germina utilia ſunt, & bona.
Spes nutriat te ignea Angelicâ in regione.
Sed non recipit illius velle Paterna mens,
Donec non exeat ex oblivione, & verbum loquatur
Memoriam indens Paterni Synthematis puri.
His quidem diſcibile lucis dedit notitiam ſuſcipere.
Hos verò & ſomnolentos ſui fructum dedit roboris.
Nè ſpiritum macules, neque profundum fac ſuperficiem.
Neque materiæ quiſquilias præcipitio relinquas.
Nè educas, nè exiens habeat quidpiam.
Vi corpus relinquentium animæ ſunt puriſſimæ.
Animæ expulſores, reſpiratores & faciles ſolutu ſunt.
Siniſtris in lumbis Hecates virtutis eſt fons,
Intùs tota manens, virgineum non abjiciens.
O audaciſſimæ naturæ, homo, artificium!
Neque ingentes menſuras terræ in tuam mentem pone,
Non enim veritatis planta eſt in terrâ.
Neque in menſuris menſuras Solis regulas congregans,
Æterno conſilio fertur, non gratiâ tui.
Lunarem quidem curſum, & aſtreum progreſſum
Lunæ ſtrepitum dimitte. ſemper currit operâ neceſſitatis
Aſtreus progreſſus, tui gratiâ non eſt partus.
Æthereus avium pes latùs nunquam vertis eſt.
Non ſacrificia viſceráque cupio: hæc ſunt omnia ludi,
Mercatoriæ deceptionis firmamenta; fuge tu hæc
Si vis pietatis ſacrum paradiſum aperire.
Ubi virtus, ſapientiáque, & bona lex congregantur.
Tuum enim vas beſtiæ terræ habitabunt.
Ipſas autem terra ſepeliit ad filios uſque.

ΔΑΙΜΟΝΕΣ, ΤΕΛΕΤΑΙ.

Η φύσις πείθει εἶναι τοὺς δαίμονας ἁγνούς.
Καὶ τὰ κακῆς ὕλης βλαστήματα χρηστὰ, καὶ ἐσθλά.
Αλλὰ ταῦτα ἐν ἀβάτοις σηκοῖς διανοίας ἀνελίττω.
Πῦρ ἴκελον σκυρτηδὸν ἐπ' ἠέρος οἶδμα τιταίνων,

Η δὲ πῦρ ἀτύπωτον, ὅθεν φωνὴν προθέουσι,
Η φῶς πλούσιον ἀμφιγενὴν, ῥοιζαῖον, ἑλιχθέν·
Αλλὰ καὶ ἵππον ἰδεῖν φωτὸς πλέον ἀστράπτοντα,
Η δὲ παῖδα τεοῖς νώτοις ἐποχούμενον ἵππου,
Εμπυρον, ἢ χρυσῷ πεπυκασμένον, ἢ παλίγυμνον,
Η δὲ τοξεύοντα, καὶ ἑστῶτα ἐπὶ νώτοις.
Πολλάκις ἢν λέξῃς μοι, ἀθρήσῃς πάντα λέοντα,
Οὔτε γὰρ οὐράνιος κυρτὸς τότε φαίνεται ὄγκος.
Αστέρες οὐ λάμπουσι, τὸ μήνης φῶς κεκάλυπται,
Χθὼν οὐχ ἕστηκε, βλέπεταί τε πάντα κεραυνοῖς.
Μὴ φύσεως καλέσῃς αὐτόπτρον ἄγαλμα,
Οὐ γὰρ χρὴ κείνους σε βλέπειν πρὶν σῶμα τελεσθῇ.

Οτε τὰς ψυχὰς θέλγοντες ἀεὶ τῶν τελετῶν ἀπάγουσι.
Εκ δ' ἄρα κόλπων γαίης θρώσκουσι χθόνιοι κύνες,
Οὐ ποτ' ἀληθὲς σῶμα βροτῷ ἀνδρὶ δεικνύντες.
Ενέργει περὶ τὴν Εκατικὸν στρόφαλον.
Ονόματα βάρβαρα μήποτ' ἀλλάξῃς,
Εἰσὶ γὰρ ὀνόματα πᾶσ' ἑκάστοις θεόσδοτα
Δύναμιν ἐν τελεταῖς ἄῤῥητον ἔχοντα.
Ηνίκα βλέψῃς μορφῆς ἄτερ εὐίερον πῦρ,
Λαμπόμενον σκυρτηδὸν ὅλου κατὰ βένθεα κόσμου,
Κλῦθι πυρὸς φωνήν.

THE

DÆMONES, SACRIFICIA.

Natura ſuadet eſſe dæmonas puros.
Et mala materiæ germina, utilia, & bona.
Sed hæc in abditis ſeptis mentis evolvo.
Ignis ſimulacrum ſaltatim in aëre in tumorem extendens,
Vel etiam ignem infiguratum, unde vocem currentem,
Vel lumen abundans radians, ſtreperum, convolutum:
Sed & equum videre, luce magìs fulgurantem,
Vel etiam puerum ſuis humeris inequitantem equo,
Ignitum, vel auro diſtinctum, vel ſpoliatum,
Vel etiam ſagittantem, & ſtantem ſuper humeris.
Multoties ſi dixeris mihi, cernes omnia leonem,
Neque enim cœleſtis curvitas tunc apparet moles.
Aſtra non lucent, Lunæ lux opertum eſt,
Terra non ſtat, cernuntur verò cuncta fulminibus.
Neque naturæ voces per ſe viſile ſimulacrum,
Non enim oportet illos te ſpectare antequam corpus ſacris purgetur.
Quando animas mulcentes ſemper à ſacris abducunt.
Ergo ex ſinibus terræ exiliunt terreſtres canes,
Nunquam verum corpus mortali homini monſtrantes.
Operare circa Hecaticum turbinem.
Nomina barbara nunquam mutaveris,
Sunt enim nomina apud ſingulos à Deo data
Potentiam in ſacris ineffabilem habentia.
Quando videris formâ ſine ſacrum ignem,
Collucentem ſaltatim totius per profundum mundi,
Audi ignis vocem.

THE

THE ORACLES OF

ZOROASTER;

Collected by

FRANCISCUS PATRICIUS.

MONAD. DUAD. TRIAD.

WHere the Paternal Monad *is.*
The Monad *is enlarged, which generates two.*
For the Duad *ſits by him, and glitters with Intellectual Sections.*
And to govern all Things, and to Order every thing not Ordered.
For in the whole World ſhineth the Triad, *over which the* Monad *Rules.*
This Order is the beginning of all Section.
For the Mind of the Father ſaid, that All things be cut into three,
whoſe Will aſſented, and then All things were divided.
For the Mind of the Eternal Father ſaid into three,
Governing all things by Mind.
And there appeared in it [*the* Triad] *Virtue and Wiſdome,*
And Multiſcient Verity.
This Way floweth the ſhape of the Triad, *being præ-exiſtent.*
Not the firſt [*Eſſence*] *but where they are meaſured.*
For thou muſt conceive that all things ſerve theſe three Principles.
The firſt Courſe is ſacred, but in the middle,
Another the third, aërial; which cheriſheth the Earth in fire.
And fountain of fountains, and of all fountains.
The Matrix containing all things.
Thence abundantly ſprings forth the Generation of multivarious Matter.
Thence extracted a preſter the flower of glowing fire,
Flaſhing into the Cavities of the Worlds: for all things from thence
Begin to extend downwards their admirable Beams.

FATHER. MIND.

THe Father hath ſnatched away himſelf: neither
Hath he ſhut up his own fire in his Intellectual Power.
For the Father perfected All things, and deliver'd them over to the ſecond Mind,
which the whole Race of Men calls the Firſt.
Light begotten of the Father; for he alone

Having

Having cropt the flower of the Mind from the Fathers Vigour.
For the paternal self-begotten Mind understanding [his] Work,
Sowed in all, the fiery Bond of Love,
That all things might continue loving for ever.
Neither those things which are intellectually context in the light of the Father in All things.
That being the Elements of the World they might persist in Love.
For it is the Bound of the paternal Depth, and the Fountain of the Intellectualls.
Neither went he forth, but abided in the paternal Depth,
And in the Adytum according to Divinely-nourished silence.
For the fire once above, shutteth not his Power
Into Matter by Actions, but by the Mind.
For the paternal Mind hath sowed Symbols through the World
Which understandeth intelligibles, and beautifieth ineffables.
Wholly Division and Indivisible.
By Mind he contains the Intelligibles, but introduceth Sense into the Worlds.
By Mind he contains the Intelligibles, but introduceth Soul into the Worlds.

MIND. INTELLIGIBLES, INTELLECTUALS.

And of the one Mind, the Intelligible [Mind]
For the Mind is not without the Intelligible; it exists not without it.
These are Intellectuals, and Intelligibles, which being understood, understand.
For the Intelligible is the Aliment of the Intelligent,
Learn the Intelligible, since it exists beyond the Mind.
And of the Mind which moves the Empyræal Heaven.
For the Framer of the fiery World is the Mind of the Mind.
You who know certainly the supermundane paternal Depth.
The Intelligible is predominant over all Section.
There is something Intelligible, which it behooves thee to understand with the flower of the Mind.
For if thou enclinest thy Mind, thou shalt understand this also;
Yet understanding something [of it] thou shalt not understand this wholly; for it is a Power
Of Circumlucid Strength, glittering with Intellectuall Sections. [Raies.]
But it behooves not to consider this Intelligible with Vehemence of Intellection,
But with the ample flame of the ample Mind, which measureth all things
Except this Intelligible: but it behooves to understand this.

For if thou enclineſt thy Mind, thou ſhalt underſtand this alſo,
Not fixedly, but having a pure turning Eye [thou muſt]
Extend the empty Mind of thy Soul towards the Intelligible,
That thou mayſt learn the Intelligible, for it exiſts beyond the Mind.
But every Mind underſtands this God ; for the Mind is not
Without the Intelligible, neither is the Intelligible without the Mind.
To the Intellectual Preſters of the Intellectual fire, all things
By yielding are ſubſervient to the perſwaſive Counſel of the Father.
And to underſtand, and alwayes to remain in a reſtleſſe whirling
Fountains and Principles ; to turn and alwayes to remain in a reſtleſſe whirling.
But inſinuating into Worlds the Venerable Name in a ſleepleſſe whirling,
By reaſon of the terrible menace of the Father.
Under two Minds the Life-generating fountain of Souls is contained ;
And the Maker, who ſelf-operating framed the World.
Who ſprung firſt out of the Mind.
Cloathing fire with fire, binding them together to mingle
The fountainous Craters preſerves the flower of his own fire.
He glittereth with Intellectual Sections, and filled all things with Love,
Like ſwarms they are carried, being broken,
About the Bodies of the World.
That things unfaſhioned may be faſhioned,
What the Mind ſpeaks, it ſpeaks by underſtanding.
Power is with them, Mind is from Her.

JYNGES. IDÆA'S. PRINCIPLES.

THeſe being many aſcend into the lucid worlds.
Springing into them, and in which there are three Tops.
Beneath them lies the chief of Immaterialls,
Principles which have underſtood the intelligible Works of the Father.
Diſcloſed them in ſenſible Works as in Bodies ;
Being (as it were) the Ferry-men betwixt the Father and Matter.
And producing manifeſt Images of unmanifeſt things,
And inſcribing unmanifeſt things in the manifeſt frame of the World.
The Mind of the Father made a jarring Noiſe, underſtanding by Vigorous Counſel,
Omniform Idæa's ; and flying out of one fountain
They ſprung forth ; for from the Father was the Counſel and End,
By which they are connected to the Father, by alternate
Life from ſeveral Vehicles.
But they were divided, being by intellectual fire diſtributed
Into other Intellectuals : for the King did ſet before the multiform World
An Intellectual incorruptible Pattern ; this Print through the World he promoting, of whoſe form
According to which the World appeared
Beautified with all kind of Idæa's ; of which there is one fountain,

Out

Out of which come ruſhing forth others undiſtributed,
Being broken about the Bodies of the World, which through the vaſt Receſſes,
Like ſwarms are carried round about every Way.
Intellectual Notions from the paternal fountain cropping the flower of fire.
In the Point of ſleepleſſe time, of this primigenious Idea.
The firſt ſelf-budding fountain of the Father budded.
Intelligent Jynges *do (themſelves) alſo underſtand from the father:*
By unſpeakable Councels being moved ſo as to underſtand.

HECATE. SYNOCHES. TELETARCHS.

For out of Him ſpring all
Implacable Thunders, and the Preſter-receiving cavities
Of the Intirely-lucid ſtrength of Father-begotten Hecate.
And He who beguirds (viz.) *the flower of fire, and the ſtrong*
Spirit of the Poles fiery above.
He gave to his Preſters that they ſhould guard the Tops.
Mingling the power of his own ſtrength in the Synoches,
Oh how the World hath Intellectual guides inflexible!
Becauſe ſhe is the Operatrix, becauſe ſhe is the Diſpenſatrix of Life-giving fire.
Becauſe alſo it fills the Life producing boſome of Hecate.
And inſtills in the Synoches *the enliving ſtrength*
Of potent fire.
But they are Gardians of the Works of the Father.
For he diſguiſes himſelf, poſſeſſing
To be cloathed with the Print of the Images.
The Teletarchs *are comprehended with the* Synoches.
To theſe Intellectual Preſters of Intellectual fire,
All things are ſubſervient.
But as many as ſerve the Material Synoches
Having put on the compleatly-armed Vigour of reſounding Light.
With triple ſtrength fortifying the Soul and the Mind.
To put into the Mind the Symbol of Variety.
And not to walk diſperſedly on the Empyræal Channels;
But ſtiffely
Theſe frame indiviſibles, and ſenſibles,
And Corporiformes, and things deſtin'd to matter.

SOUL. NATURE.

For the Soule being a bright fire, by the power of the Father
Remaines Immortall, and is Miſtris of Life;
And poſſeſſeth many Complections of the Cavities of the World:
For it is in Imitation of the Mind; but that which is born hath ſomething of the Body.

The Channels being intermix'd, ſhe performs the works of incorruptible Fire
Next the paternal Conceptions I (the Soul) dwell;
Warm, heating, all things; for he did put
The Mind in the Soul, the Soul in the dull Body.
Of us the Father of Gods and Men impoſed,
Abundantly animating Light, Fire, Æther, Worlds.
For natural Works co-exiſt with the Intellectual Light of the Father, for the Soul which adorn'd the great
Heaven, and adorning with the Father.
But her Horns are fixed above,
But about the ſhoulders of the Goddeſſe, immenſe Nature is exalted.
Again indefatigable Nature commands the Worlds and Works.
That Heaven drawing an Eternal Courſe may run.
And the ſwift Sun might come about the Center as he uſeth.
Look not into the fatal Name of this Nature.

THE WORLD.

THe Maker who Operating by himſelf framed the World.
And there was another Bulk of fire,
By it ſelf operating all things that the Body of the World might be perfected
That the World might be manifeſt, and not ſeem Membranous.
The whole World of Fire, and Water, and Earth,
And all-nouriſhing Æther.
The unexpreſſible and expreſſible Watch-words of the World.
One Life by another from the diſtributed Channels.
Paſſing from above to the oppoſite Part,
Through the Center of the Earth; and another fifth Middle:
Fiery Channel, where it deſcends to the material Channels.
Life-bringing fire.
Stirring himſelf up with the goad of reſounding Light.
Another fountainous, which guides the Empyreal World.
The Center from which all (Lines) which way ſoever are equal.
For the paternal Mind ſowed Symbols through the World.
For the Center of every one is carried betwixt the Fathers.
For it is in Imitation of the Mind, but that which is born hath ſomething of the Body.

HEAVEN.

FOr the Father congregated ſeven Firmaments of the World;
Circumſcribing Heaven in a round figure.
He fixed a great Company of inerratick Stars.
And he conſtituted a Septenary of erratick Animals.
Placing Earth in the middle, and the Water in the middle of the Earth,

The

The Air above these.
He fixed a great Company of inerratick Stars,
To be carried not by laborious and troublesome Tension,
But by a settlement which hath not Error,
He fixed a great Company of inerratick Stars,
Forcing fire to fire.
To be carried by a Settlement which hath not Error.
He constituted them six; casting into the midst,
The fire of the Sun.
Suspending their Disorder in well-ordered Lones.
For the Goddesse brings forth the great Sun, and the bright Moon.
O Æther, Son, Spirit, Guides of the Moon and of the Air;
And of the solar Circles, and of the Monethly clashings,
And of the Aerial Recesses.
The Melody of the Æther, and of the Passages of the Sun, and Moon, and of the Air
And the wide Air, and the Lunar Course, and the Pole of the Sun.
Collecting it, and receiving the Melody of the Æther,
And of the Sun, and of the Moon, and of all that are contained in the Air.
Fire, the Derivation of fire, and the Dispenser of fire;
His Hair pointed is seen by his native Light;
Hence comes Saturn.
The Sun Assessor beholding the pure Pole;
And the Ætherial Course, and the vast Motion of the Moon
And the Aerial fluxions.
And the great Sun, and the bright Moon.

TIME.

THe Mundane God, Æternal, Infinite.
Young, and Old, of a Spiral form.
And another fountainous, who guides the Empyræal Heaven.

SOUL. BODY. MAN.

IT behooves thee to hasten to the light, and to the beams of the Father;
From whence was sent to Thee a Soul cloathed with much Mind.
These things the Father conceived, and so the mortal was animated.
For the paternal mind sowed Symbols in souls;
Replenishing the Soul with profound Love.
For the Father of Gods and Men placed the Mind in the Soul;
And in the Body he established You.
For all Divine things are Incorporeal.
But bodies are bound in them for your sakes.
Incorporeals not being able to contain the bodies.

By reason of the Corporeal Nature in which you are concentrated.
And they are in God, attracting strong flames.
Descending from the Father, from which descending, the Soul
Crops of Empyreal fruits the soul-nourishing flower.
And therefore conceiving the Words of the Father
They avoid the audacious wing of fatal Destiny;
And though you see this Soul manumitted,
Yet the Father sends another to make up the Number.
Certainly, these are superlatively blessed above all
Souls; they are sent forth from Heaven to Earth,
And those rich Souls which have unexpressible fates;
As many of them (O King) as proceed from shining Thee, or from
Jove *Himself, under the strong power of (his) thread.*
Let the Immortal Depth of thy Soul be predominant; but all thy eyes
Extend upward.
Stoop not down to the dark World,
Beneath which continually lies a faithlesse Depth, and Hades
Dark all over, squallid, delighting in Images, unintelligible,
Precipitous, Craggy, a Depth; always Rolling,
Always espousing an Opacous idle breathlesse Body.
And the Light-hating World, and the winding currents,
By which many things are swallowed up.
Seek Paradise;
Seek thou the way of the Soul, whence or by what Order
Having served the Body, to the same place from which thou didst flow.
Thou mayst rise up again, joyning Action to sacred speech,
Stoop not down, for a precipice lies below on the Earth;
Drawing through the Ladder which hath seven steps, beneath which
Is the Throne of Necessity,
Enlarge not thou thy Destiny.
The soul of Men will in a manner clasp God to her self;
Having nothing mortal, she is wholly inebriated from God:
For she boasts Harmony, in which the mortal Body exists.
If thou extend the fiery Mind
To the work of piety, thou shalt preserve the fluxible body.
There is a room for the Image also in the Circumlucid place.
Every way to the unfashioned Soul stretch the rains of fire.
The fire-glowing Cogitation hath the first rank.
For the Mortal approaching to the fire, shall have Light from God.
For to the slow Mortal the Gods are swift.
The Furies are stranglers of Men.
The bourgeons, even of ill matter, are profitable and good.
Let hope nourish thee in the fiery Angelical Region.
But the paternal Mind accepts not her will,
Untill she go out of Oblivion, and pronounce a Word,
Inserting the remembrance of the pure paternal Symbol.

To these he gave the docible Character of Life to be comprehended.
Those that were asleep he made fruitful by his own strength.
Defile not the Spirit, nor deepen a Superficies.
Leave not the Drosse of matter on a Præcipice.
Bring her not forth, lest going forth she have something.
The souls of those who quit the Body violently, are most pure.
The unguirders of the Soul, which give her breathing, are easie to be loosed.
In the side of sinister Hecate, *there is a fountain of Virtue;*
Which remains entire within, not omitting her Virginity.
O Man the machine of boldest Nature!
Subject not to thy Mind the vast measures of the Earth;
For the plant of Truth is not upon Earth.
Nor measure the Measures of the Sun gathering together Canons;
He is moved by the Eternal Will of the Father, not for thy sake.
Let alone the swift course of the Moon; she runs ever by the impulse of Necessity.
The Progression of the Stars was not brought forth for thy sake.
The ætherial wide flight of Birds is not veracious.
And the Dissections of Entrails and Victims, all these are toyes,
The supports of gainfull cheats; fly thou these,
If thou intend to open the sacred Paradise of Piety
Where Virtue, Wisdome, and Æquity are assembled.
For thy Vessel the Beasts of the Earth shall inhabit.
These the Earth bewails, even to their Children.

DÆMONS. RITES.

Nature perswades that there are pure Dæmons;
The bourgeons, even of ill matter, are profitable and good.
But these things I revolve in the recluse Temples of my mind,
Extending the like fire sparklingly into the spacious Air
Or fire unfigured, a voice issuing forth.
Or fire abundant, whizzing and winding about the Earth,
But also to see a Horse more glittering than Light
Or a Boy on [thy] *shoulders riding on a Horse,*
Fiery or adorned with Gold, or devested,
Or shooting and standing on [thy] *shoulders,*
If thou speak often to me, thou shalt see absolutely that which is spoken:
For then neither appears the Cœlestial concave Bulk,
Nor do the Stars shine; the Light of the Moon is cover'd,
The Earth stands not still, but all things appear Thunder.
Invoke not the self-conspicuous Image of Nature;
For thou must not behold these before thy Body be initiated.
When soothing souls they alwayes seduce them from these Mysteries.
Certainly out of the cavities of the Earth spring Terrestrial Dogs,

Which

which ſhow no true ſigne to mortal Man.
Labour about the Hecatick Strophalus
Never change barbarous Names;
For there are Names in every Nation given from God,
which have an unſpeakable power in Rites.
When thou ſeeſt a ſacred fire without form,
Shining flaſhingly through the Depths of the World,
Hear the voice of Fire.

Pletho

PLETHO
His
EXPOSITION
Of the more obſcure paſſages in theſe Oracles.

Seek thou the way of the Soul, whence or by what Order.

Having ſerved the body, to the ſame order from which thou didſt flow.

Thou mayſt riſe up againe; joyning action to ſacred ſpeech.]

THe *Magi* that are followers of *Zoroaſter*, as alſo many others, hold that the Human Soul is immortal; and deſcended from above to ſerve the mortal Body, that is, to operate therein for a certain time; and to Animate, and Adorn it to her power; and then returns to the place from which ſhe came. And whereas there are many Manſions there for the Soul, one *wholly-bright*, another *wholly-dark*; others betwixt both; *partly-bright*, *partly-dark*: The Soul, being deſcended from that which is wholly-bright, into the Body, if ſhe perform her Office well, runs back into the ſame place; but if not well, ſhe retires into worſe Manſions, according to the things which ſhe hath done in Life. The Oracle therefore ſayeth, *Seek thou the Souls path*, or the way by which the Soul flowed into thee; or by what courſe (*viz.* of Life) having performed thy charge toward the Body, thou mayſt Mount up to the ſame place from which thou didſt flow down, *viz.* the ſame Track of the Soul, *joyning action to ſacred ſpeech*. *By ſacred ſpeech*, he underſtands that which concerns Divine Worſhip; by action, Divine Rites. The Oracle therefore ſayeth, that to this Exaltation of the Soul, both ſpeech concerning Divine Worſhip (Prayers,) and Religious Rites (Sacrifices) are requiſite.

Stoop not down, for a præcipice lies below on the Earth,

Drawing through the Ladder which hath ſeven ſteps; beneath which

Is the Throne of Neceſſity.]

He calls the Deſcention into wickedneſſe, and miſery, a Precipice; the Terreſtrial and Mortal Body, the Earth: for by the Earth he underſtands mortal Nature, as by the fire frequently the Divine; by the place with ſeven Wayes, he means Fate dependant on the Planets, beneath which there is ſeated a certain dire and unalterable Neceſſity: The Oracle therefore adviſeth, that thou ſtoop not down towards the mortal Body, which being Subject only to the Fate, which proceeds from the Planets, may be reckon'd amongſt thoſe things which are at our Arbitrement: for thou wilt be unhappy if thou ſtoop down wholly to the Body, and unfortunate and continually failing of thy Deſires, in regard of the Neceſſity which is annex'd to the Body.

For thy Veſſel the Beaſts of the Earth ſhall inhabit]

The *Veſſel* of thy Soul, that is this mortal Body, ſhall be *inhabited* by Worms and other vile Creatures.

Enlarge not Thou thy Deſtiny.]

Endeavour not to encreaſe thy Fate, or to do more then is given thee in charge, for thou wilt not be able.

For nothing proceeds from the paternal principality imperfect.]

For from the paternal Power, which is, that of the ſupream God, nothing proceedeth imperfect, ſo as thou thy ſelf mighteſt compleat it; for all things proceeding from thence are perfect; as appears, in that they tend to the perfection of the Univerſe.

But the Paternal Mind accepts not her will,
Untill ſhe go out of Oblivion, and pronounce a Word,
Inſerting the remembrance of the pure paternal Symbol.]

The Paternal Mind, (*viz.* the Second God and ready Maker of the Soul) admits not her Will or Deſire untill ſhe come out of the

the Oblivion, which ſhe contracted by Connexion with the Body; and untill ſhe ſpeak a certain Word, or conceive in her thoughts a certain Speech, calling to remembrance the paternal Divine Symbol or Watch-word; this is the purſuit of the good which the Soul calling to remembrance, hereby becomes moſt acceptable to Her Maker.

It behooves thee to haſten to the Light, and to the beams of the Father:

From whence there was ſent to thee a Soul endued with much mind.]

The Light and ſplendour of the Father is that Manſion of the Soul which is circumlucid, from whence the Soul array'd with much of mind was ſent hither, wherefore We muſt haſten to return to the ſame Light.

Theſe the Earth bewails, even to their Children.]

Thoſe who haſten not to the Light, from which their Soul was ſent to them, the Earth or mortal Nature bewails, for that they being ſent hither to Adorn her, not only not adorn her, but alſo blemiſh themſelves by Living wickedly; moreover the Wickedneſſe of the Parents is tranſmitted to the Children, corrupted by them through ill Education.

The unguirders of the Soul, which give her breathing, are eaſie to be looſed.]

The Reaſons which expell the Soul from Wickedneſſe, and give her breathing, are eaſie to be untied; and the Oblivion which keeps them in, is eaſily put off.

In the ſide of the ſiniſter bed there is a fountain of Virtue:

Which remains entire within; not emitting her Virginity.]

In the left ſide of thy Bed, there is the Power or Fountain of Virtue, reſiding wholly within, and never caſting off her Virginity, or Nature void of Paſſion: for there is alwayes in us the power of Virtue without paſſion which cannot be put off; although her Energy or Activity may be interrupted: he ſaith the power of Virtue is placed on the left ſide, becauſe her Activity is ſeated on the

right: by the Bed is meant the ſeat of the Soul, ſubject to her ſeveral Habits.

The ſoul of Man will, in a manner, claſp God to her ſelf.

Having nothing mortal, ſhe is wholly inebriated from God;

For ſhe boaſts Harmony, in which the mortal Body conſiſts.]

The human Soul will in a manner claſp God, and joyn him ſtrictly *to her ſelf*, (who is her continual Defence) by reſembling him as much as ſhe can poſſibly; *having nothing mortal* within her, *ſhe is wholly drench'd in Divinity*, or repleniſhed with Divine goods, for though ſhe is fetter'd to this mortal Body, yet ſhe *glories in the Harmony* or Union *in which the mortal Body exiſts*; that is, ſhe is not aſhamed of it, but thinks well of her ſelf for it; as being a Cauſe, and affording to the Univerſe, that, As Mortals are united with immortals in Man; So the Univerſe is adorned with one Harmony.

Becauſe the Soul being a bright fire by the power of the Father;

Remains immortal, and is Miſtreſſe of Life,

And poſſeſſeth many Completions of the cavities of the World.]

The ſecond God, who firſt before all other things proceeded from the Father and ſupream God, theſe Oracles call all along, *The power of the Father*, and his *intellectual Power*, and the *paternal Mind*. He ſayeth therefore, that *the Soul procreated by this power of the Father, is a bright fire*, that is, a Divine and Intellectual Eſſence, and *perſiſteth immortal* through the Divinity of its Eſſence, *and is Miſtreſſe of Life*, viz. of her ſelf, poſſeſſing Life which cannot be taken away from her; for, how can we be ſaid to be Maſters of ſuch things, as may be taken from us, ſeeing the uſe of them is only allowed us? but of thoſe things which cannot be taken from us, We are abſolute Maſters: The Soul according to her own Eternity, *poſſeſſeth many Rooms in the* Receptacles of the *World*, or divers places in the World, which according as ſhe hath led her Life paſt is allotted to every One.

Seek

Seek Paradiſe.]

The circumlucid Manſion of the Soul.

Defile not the Spirit nor deepen a Superficies.]

The Followers of *Pythagoras* and *Plato* conceive the Soul to be a Subſtance not wholly ſeparate from all Body, nor wholly inſeparate; but partly ſeparate, partly inſeparate; ſeparable potentially, but ever inſeparate actually. For they aſſert three kinds of Forms, One wholly ſeparate from matter, the Superceleſtial Intelligences; another wholly inſeparable from matter, having a Subſtance not ſubſiſtent by it ſelf but dependant on matter; together with which Matter, which is ſomtime diſſolved by reaſon of its nature ſubject to Mutation, this kind of Soul is diſſolved alſo and periſheth: this kind they hold to be wholly irrational. Betwixt theſe they place a middle kind, the rational Soul, differing from the Superceleſtiall Intelligences, for that it alwayes co-exiſts which Matter; and from the irrational kind, for that it is not dependant on matter; but, on the contrary, matter it is dependant on it, and it hath a proper ſubſtance potentially ſubſiſtent by it ſelf; it is alſo indiviſible, as well as the ſuperceleſtial Intelligences, and performing ſome works in ſome manner allyed to theirs, being it ſelf alſo buſied in the knowledge and contemplation of beings even unto the Supreme God, and for this reaſon is incorruptible. This kind of Soul is alwayes co-exiſtent with an Ætherial Body as it's *Vehiculum*, which ſhe by continual approximation maketh alſo immortal: neither is this her Vehiculum inanimate in it ſelfe, but is it ſelf animated with the other ſpecies of the Soul the irrational, (which the Wiſe call the Image of the rational Soul) adorned with Fantaſie and Senſe which ſeeth and hears it ſelf whole through whole, and is furniſhed with all the Senſes and with all the reſt of the irrational faculties of the Soul. Thus by the principal faculty of this Body, Phantaſie, the rational Soul, is continually joyned to ſuch a Body and by ſuch a Body ſometimes the humane Soul is joyned with a Mortal Body by a certain affinity of Nature, the whole being infolded in the whole enlivening Spirit of the Embryon. This Vehiculum it ſelfe being of the nature of a Spirit. The Dæmons Souls differ not much from the humane, onely they are more noble and uſe more noble Vehicles: Moreover, they cannot be mingled with corruptible Nature: Likewiſe the Souls of the Starres are much better than the Dæmons, and uſe better Vehicules; are Bodies ſplendid by reaſon of the greatneſſe of the operative faculty: Theſe Doctrines concerning the Soul the Magi, followers of *Zoroaſtres*, ſeem to have uſed long before. Defile not this kind of Spirit of the Soul, ſayeth the Oracle, nor deepen it being a ſuperficies; He calls it Superficies, not as if it had not a triple Dimenſion

for

for it is a Body; but to ſignifie its extraordinary rarity: nor make it become groſſe by acceſſion of more matter to its Bulk: for this Spirit of the Soul becomes groſſe, if it declines too much towards the mortal Body.

There is a room for the Image alſo in the circumlucid place.]

He calls the *Image* of the Soul that part which being it ſelf voyd of irrational, is joyned to the rational part, and depends upon the Vehicle thereof: now he ſaith that this kind of *Image hath a part in the circumlucid Region*; for the Soul never layeth down the Vehicle adherent to her.

Leave not the droſſe of matter on a Precipice.]

He calls the mortal Body *the Droſſe of matter*, and exhorteth that We neglect it not being ill affected, but take care of it whilſt it is in this life, to preſerve it in Health as much as poſſible, and that it may be pure, and in all things elſe correſpond with the Soul.

Carry not forth, leſt going forth ſhe have ſomething.]

Carry not forth, meaning the Soul, out of the mortal Body *leſt by going forth* thou incurre ſome danger, implying as much as to carry her forth beyond the lawes of Nature.

If thou extend the fiery mind to the work of Piety, thou ſhalt preſerve the fluxible Body]

Extending up thy divine Mind to the Exerciſe of Piety or to religious Rites, and *thou ſhalt preſerve the mortal Body* more ſound by performing theſe Rites.

Certainly out of the cavities of the Earth ſpring terreſtrial Dogs;
Which ſhow no true ſigne to mortal Man.]

Sometimes to many initiated Perſons there appear, whilſt they are ſacrificing, ſome Apparitions in the ſhape of *Doggs* and ſeveral other figures. Now the Oracle ſaith, that theſe *iſſue out of the Receptacles of the Earth*, that is, out of the terreſtial and mortal Body, and the

the irrational Paſſions planted in it which are not yet ſufficiently adorned with Reaſon, theſe are Apparitions of the paſſions of the Soul in performing divine Rites; meer appearances having no ſubſtance, and therefore *not ſignifying any thing true.*

Nature perſwadeth that Dæmons are pure;
The bourgeons even of ill matter, are profitable and good.]

Nature or natural Reaſon *perſwadeth that Dæmons are Sacred*, and that all things proceeding from God who is in himſelf good *are beneficial*; and *the very bloomings of ill Matter*, or the forms dependant upon Matter are ſuch: alſo he calls Matter *ill*, not as to it's ſubſtance, for how can the ſubſtance be bad the bloomings whereof are beneficial and good? but for that it is ranked laſt among the ſubſtances and is the leaſt participant of good, which littleneſſe of good is here expreſt by the Word ill: now the Oracle meanes that if the bloomings of ill matter viz. of the laſt of ſubſtances are good, much more are the Dæmons ſuch, who are in an excellent Rank as partakeing of rational Nature and being not mixed with mortal Nature.

The furies are Stranglers of Men.]

The furies or the Vindictive Dæmons claſp Men cloſe, or reſtrain and drive them from Vice and excite them to Vertue.

Let the immortal depth of the Soul be prædominant; but all thy Eyes
Extend quite upward]

Let the *divine depth of thy Soul* governe, and lift thou all thy Eyes or all thy knowing faculties *upward.*

O Man, the machine of boldeſt Nature.]

He calls Man the *Machine of boldeſt Nature*, becauſe he attempts great things.

If thou ſpeak often to me, thou ſhalt ſee abſolutely that which is ſpoken;
For there neither appears the cæleſtial concave bulk;

Nor

Nor do the Stars ſhine: the light of the Moon is covered,
The Earth ſtands not ſtill, but all things appear Thunder.]

The Oracle ſpeakes as from God to an initiated Perſon, *If thou often ſpeak to me* or call me, *thou ſhalt ſee that which thou ſpeakeſt*, viz. Me whom thou calleſt every where: for then thou ſhalt perceive nothing but *Thunder* all about fire gliding up and down all over the World.

Call not on the ſelf-conſpicuous image of Nature.]

Seek not to behold the ſelf-ſeeing *Image of Nature*, viz. of the Nature of God, which is not viſible to our Eyes: but thoſe things which appear to initiated Perſons, as Thunder, Lightning, and all elſe whatſoever, are only Symbols or Signes, not the Nature of God.

Every way to the unfaſhioned Soul ſtretch out the reins of fire.]

Draw unto thy ſelfe every way *the reines of fire* which appear to thee when thou art ſacrificing with a ſincere Soul; viz. a ſimple and not of various habits.

When thou ſeeſt a ſacred fire, without form,
Shining flaſhingly through the depths of the World.
Hear the voice of Fire.]

when thou beholdeſt the divine fire voyd of figure *brightly gliding up and down the world* and graciouſly ſmiling, liſten to this Voice as bringing a moſt perfect Præſcence.

The Paternal mind hath implanted Symbols in Souls.]

The Paternal Mind viz. the ſedulous Maker of the Subſtance of the Soul, *hath ingrafted Symbols* or the Images of Intelligibles *in Souls*, by which every Soul poſſeſſeth in her ſelf the reaſons of beings.

Learn

Learn the Intelligible, for as much as it exists beyond thy Mind.]

Learn the Intelligible, because it exists beyond thy Mind, viz. actually; for, though the Images of intellectual things are planted in thee by the Maker of All, yet they are but potentially in thy Soul; but it behooves thee to have actually the knowledge of the Intelligible.

There is a certain Intelligible which it behooves thee to comprehend with the flower of thy Mind.]

The Supream God, who is perfectly One, is not conceived after the same manner as other things, but *by the flower of the Mind*, that is, the Supream and singular Part of our understanding.

For the Father perfected all things and delivered them over to the
Second Mind, which the Nations of Men call the First.]

The Father perfected All things, viz. the Intelligible Species, (for they are absolute and perfect) *and delivered them over to the second God* next him to rule and guide them: whence if any thing be brought forth by this God, and formed after the likeness of Him, and the other intelligible Substance, it proceeds from the Supream Father; This other God *Men esteem the First*, that is they who think him the Maker of the World, to whom there is none Superiour.

Intelligent Jynges do themselves also understand from the Father;
By unspeakable counsels being mooved so as to understand.]

He calls *Jynges* the Intellectual Species which are *conceived by the Father*; *they themselves also being conceptive*, and exciting conceptions or Notions, *by unspeakable* or unutterable *Counsells*: by *Motion* here is understood Intellection not transition, but simply the habitude to Notions so as unspeakable Counsels is as much as unmoved; for speaking consists in Motion: the meaning is this, that these Species are immoveable and have a habitude to Notions not transiently as the Soul.

Oh how the World hath intellectual Guides inflexible?]

The moſt excellent of the Intelligible Species, and of thoſe which are brought down by the Immortals in this Heaven, he calls *the Intellectual Guides of the World*; the Coryphæus of whom he conceives to be a God, which is the ſecond from the Father. The Oracle ſaying that *the world hath inflexible Guides*, meanes that it is incorruptible.

The Father hath ſnatched away himſelf;
Neither hath he ſhut up his own fire in his Intellectual power.]

The Father hath made himſelf exempt from all others; not including himſelf neither *in his own Intellectuall Power*, nor in the ſecond God who is next him; or limiting *his own Fire* his own Divinity; for it is abſolutely ungenerate, and it ſelf exiſting by it ſelf; ſo that his Divinity is exempt from all others; neither is it communicable to any other, although it be loved of all: That he communicates not himſelf, is not out of envy, but only by reaſon of the impoſſibility of the thing.

The Father infuſeth not fear but perſwaſion.]

The Father makes no impreſſion of fear, but infuſeth perſwaſion or love; for He being extreamly good, is not the cauſe of ill to any, ſo as to be dreadful; but is the cauſe of all good to all; whence he is loved of all.

Theſe Oracles of Zoroaſter *many Eminent Perſons have confirmed by following the like opinions; eſpecially the* Pythagoreans *and* Platoniſts.

Pſellus

PSELLUS
His
EXPOSITION
of the Oracles.

There is a room for the Image alſo in the Circumlucid place.]

IMages, εἴδωλα, with the Philoſophers, are thoſe things which are connatural to things more Excellent then themſelves, and are worſe then they; as the Mind is connatural to God, and the rational Soul to the Mind, and Nature to the rational Soul, and the Body to Nature, and Matter to the Body: The Image of God is the Mind; of the Mind, the rational Soul; of the rational Soul, the Irrational; of the Irrational, Nature; of Nature, the Body; of the Body, Matter. Here the *Chaldaick Oracle* calleth the irrational Soul the Image of the rational, for it is connatural to it in Man, and yet worſe then it. It ſayeth, moreover, that there is a part aſſigned to the Image in the circumlucid Region; that is to ſay, the irrational Soul, which is the Image of the rational Soul, being purified by Vertues in this Life, after the Diſſolution of the human Life, aſcends to the place above the Moon, and receives its Lot in the *circumlucid place*, that is, which ſhineth on every ſide, and is ſplendid throughout; for the Place beneath the Moon is circumnebulous, that is, dark on every ſide: but the Lunary, partly Lucid, and partly Dark, that is, one half bright, the other half dark; but the place above the Moon is circumlucid or bright throughout. Now the Oracle ſaith, that the circumlucid Place, is not deſign'd only for the rational Soul, but for its Image alſo, or the irrational Soul is deſtin'd to the circumlucid place, when as it cometh out of the Body bright and pure, for the Græcian Doctrine aſſerting the irrational Soul to be immortal, alſo exalts it up to the Elements under the Moon: but the *Chaldaick Oracle*, it being pure and unanimous with the rational Soul, ſeats it in this circumlucid Region above the Moon. Theſe are the Doctrines of the *Chaldæans*.

Leave not the Dregs of matter on a precipice.]

By *the Dregs of Matter*, the Oracle understands the Body of Man consisting of the four Elements, it speaks to the Disciple by way of Instruction and Exhortation, thus; Not only raise up thy Soul to God, and procure that it may rise above the Confusion of Life; but, if it be possible, leave not the Body wherewith thou art cloathed, (and which is *dregs of Matter*, that is, a thing neglected and rejected, the sport of Matter) in the inferiour World: for this Place, the Oracle calls a *Præcipice*. Our Soul being darted down hither from Heaven, as from a sublime place. It exhorteth therefore, that we refine the Body (which he understands by the Dregs of Matter) by Divine fire, or that, being stripped, we raise it up to the Æther; or that we be Exalted by God to a place Immaterial and Incorporeal, or Corporeal but Ætherial or Cælestial, which *Elias* the *Thisbite* attained; and, before him, *Enoch*, being Translated from this Life into a more Divine Condition, not leaving the dregs of Matter, or their Body, in a precipice; the Precipice is, as we said, the Terrestrial Region.

Bring not forth, lest going forth she have something.]

This Oracle is recited by *Plotinus* in his Book of the Eduction of the irrational Soul; it is an Excellent and Transcendent Exhortation. It adviseth, that a Man busie not himself about the *going forth of the Soul*, nor take care how it shall go out of the Body; but remit the Businesse of its dissolution to the Course of Nature; for, Anxiety and Solicitude about the Solution of the Body, and the Eduction of the Soul out of it, draws away the Soul from better Cogitations, and busieth it in such cares that the Soul cannot be perfectly purifyed; for if Death come upon us at such time as we are busied about this Dissolution, the Soul goeth forth not quite free, but retaining something of a passionate Life. Passion the Chaldæan defines, A Mans sollicitous thinking of Death; for we ought not to think of any thing, but of the more Excellent Illuminations; neither concerning these ought we to be sollicitous, but resigning our selves to the Angelical and Diviner powers, which raise us up, and shutting up all the Organs of Sense in the Body and in the Soul also without Distractive cares and sollicitudes, We must follow God, who calls us.

Some interpret this Oracle more simply; *Bring it not out lest it go forth, having something*: that is, Anticipate not thy natural Death, although thou be wholly given up to Philosophy; for as yet thou hast not a compleat Expiation; So that if the Soul passe

out

out of the Body by that way of Educting, it will go forth retaining ſomething of mortal Life: for if we Men are in the Body, as in a Priſon, (as *Plato* ſaith,) certainly no Man can kill himſelf, but muſt expect till God ſhall ſend a Neceſſity.

Subject not to thy Mind the vaſt meaſures of the Earth:
For the plant of Truth is not upon the Earth.
Nor meaſure the meaſures of the Sun, gathering together Canons:
He is moved by the Eternal will of the Father, not for thy ſake.
Let alone the ſwift courſe of the Moon: ſhe runs ever by the impulſe of Neceſſity.
The progreſſion of the Stars was not brought forth for thy ſake.
The ætherial broad-footed Flight of Birds is not veracious:
And the Diſſections of Entrails and Victims, all theſe are toyes,
The ſupports of gainful Cheats. Fly thou thoſe,
If thou intend to open the ſacred Paradiſe of piety,
Where Virtue, Wiſdome, and Equity are aſſembled.

The *Chaldæan* withdraws the Diſciple from all Græcian Wiſdome, and teacheth him to adhere only to God, *Subject not* (ſaith he) *to thy Mind the vaſt Meaſures of the Earth; for the plant of Truth is not upon Earth*; that is, Enquire not ſollicitouſly the vaſt meaſures of the Earth, as *Geographers* uſe to do, meaſuring the Earth; for the ſeed of Truth is not in the Earth. *Nor meaſure the Meaſures of the Sun, gathering together Canons; He is moved by the æternal will of the Father, not for thy ſake*, That is, Buſie not thy ſelf about the Motion and Doctrine of the Stars, for they move not for thy ſake, but are perpetually moved according to the Will of God; *Let alone the ſwift courſe of the Moon, ſhe runs ever by the impulſe of Neceſſity*, That is, enquire not anxiouſly the rolling motion of the Moon, for ſhe runs not for thy ſake, but is impelled by a greater Neceſſity. *The Progreſſion of the Stars was not brought forth for thy ſake*; that is, the Leaders of the fixed Stars and the Planets received not their Eſſence for thy ſake. *The ætherial broad-footed flight of Birds is not veracious*; that is, the Art concerning Birds flying in the Air, called Augury, obſerving their Flight, Notes, and Pearching, is not true.

By

By, *broad-feet*, he means the walking or pace of the Foot, in respect of the Extension of the Toes in the skin. *And the Dissections of Entrails and Victims, all these are toyes:* that is, the Art of Sacrificing, which enquireth after future Events, as well by Victims, as by inspection into the Entrails of sacrificed Beasts, are meerly toyes. *The supports of gainfull cheats: fly thou those*, that is, fraudulent Acquisitions of gain. *If thou intend to open the sacred Paradise of Piety, where Virtue, Wisdome, and Equity are assembled.* Thou (saith he) who art under my Discipline, enquire not curiously after these things, if thou would'st that the sacred Paradise of piety be open to thee. The sacred Paradise of piety, according to the *Chaldæans*, is not that which the Book of *Moses* describes, but the Meadow of sublimest Contemplations, in which there are several Trees of Virtues; and the Wood, (or Trunk) of Knowledge, of Good and Evil, that is, Dijudicative prudence which distinguisheth Good from Evil; likewise the Tree of Life, that is, the Plant of Divine Illumination, which bringeth forth to the Soul, the Fruit of a more holy and better Life; In this Paradise, therefore, grow Vertue, Wisdome, and Æquity; Vertue is one in General, but hath many Species; Wisdome comprehendeth within it self all the Vertues, which the Divine Mind pronounceth, as only unspeakable.

Seek thou the way of the Soul, whence or by what Order
Having served the Body, to the same order from which thou didst flow,
Thou mayst rise up again: joyning Action to sacred Speech.]

That is, *seek the Origine of the Soul*, from whence it was produced and served the Body, and how Men cherishing and raising it up by the Exercise of Divine Rites, may reduce it to the place whence it came. *Uniting Action to sacred Reason*, is to be understood thus. *Sacred Reason* (or Discourse) in us is the Intellectual Life, or rather the supreme faculty of the Soul, which the Oracle elsewhere styles the *flower of the Mind*; but this sacred Reason cannot by its own guidance aspire to the more sublime Institution, and to the comprehension of Divinity; the work of Piety leads it by the hand to God, by assistance of Illuminations from thence: but the *Chaldæan*, by the Telestick Science, perfects (or initiates) the Soul by the power of Materials here on Earth. To this sacred Reason, saith he, when thou hast united Action, that is, joyn'd the Work of Initiation to the sacred Reason, or better faculty of the Soul.

Our Theologist *Gregory* raiseth the Soul to the more Divine things by reason and Contemplation: by Reason which is in us the best

beſt and moſt intellectual faculty; by Contemplation, which is an illumination comming from above: But *Plato* affirms, that we may comprehend the ungenerate Eſſence by reaſon and Intellect. But the *Chaldæan* ſaith, that there is no other Means for us to arrive at God, but by ſtrengthning the Vehiculum of the Soul by material Rites; for it ſuppoſeth that the Soul is purifyed by Stones and Herbs and Charmes and is rendred expedit for Aſſent.

Stop not down; for a precipice lies below on the Earth.

Drawing through the Ladder which hath ſeaven ſteps, beneath which

Is the throne of Neceſſity.]

The Oracle adviſeth the Soul which is next to God, that ſhe adhere onely to him with her whole mind, and bend not downwards; for there is a great *Precipice* betwixt God and the Earth which draweth Souls down the *Ladder* which hath *ſeven Steps*: The *Ladder of ſeven ſteps* ſignifies the Orbs of the ſeven Planets; if therefore the Soul decline, ſhe is carried to the Earth through the ſeven Orbs: but that paſſage through the ſeven Circles leads her as by ſo many ſteps to the Throne of Neceſſity, whither when the Soul arriveth, ſhe is neceſſitated to ſuffer the terreſtial World.

Never change barbarous names.]

That is, There are certain *Names* amongſt all Nations delivered to them by God, which have an unſpeakable Power in Divine Rites: change not theſe into the Greek Dialect; as *Seraphim* and *Cherubin*, and *Michael* and *Gabriel*: Theſe in the Hebrew Dialect have an unſpeakable Efficacy in divine Rites; but changed into Greek Names, are ineffectual.

The world hath intellectual guides inflexible,]

The *Chaldæans* aſſert Powers in the World, and call them (*Coſmogogi*) *guides of the world*, for that they guide the World by provident Motions: Theſe Powers the Oracles call ανοχηας, *Suſtainers*, as ſuſtaining the whole World. Unmoveable implies their ſettled Power; ſuſtentive, their Gaurdianſhip; theſe Powers they deſign only by the Cauſe and Immobility of the Worlds: There are alſo other Powers (*amlicte*) unplacable as being firm and not to be converted towards theſe inferiour things, and cauſe that Souls be never allured with Affections.

Labour

Labour about the Hecatine Strophalus.]

The *Hecatine Strophalus* is a golden Ball, in the midſt whereof is a Saphire, they fold about it a leather Thong : it is beſet all over with Characters : thus whipping it about, they made their Invocations : theſe they uſe to call *Fynges*, whether it be round or Triangular or any other Figure ; and whilſt they are doing thus they make inſignificant or brutiſh Cries, and laſh the Air with their whips. The Oracle adviſeth to the performance of theſe Rites or ſuch a Motion of the *Strophalus*, as having an expreſſible Power. It is called *Hecatine*, as being dedicated to *Hecate* : *Hecate* is a Goddeſſe amongſt the *Chaldæans*, having at her right ſide the Fountain of Vertues.

If thou ſpeak often to me, thou ſhalt ſee abſolutely that which is ſpoken.
For then neither appears the Cœleſtial concave bulk,
Nor do the Stars ſhine ; the light of the Moon is covered,
The Earth ſtands not ſtill, but all things appear Thunder.

The Lion is one of the twelf Signes of the Zodiack, and is called the Houſe of the Sun, whoſe Fountain or the cauſe of his Lion-formed Conſtellation the *Chaldæans* calls λεόντοχον : now He ſaith, That amidſt the Sacred Rites thou call this Fountain by its Name, thou ſhalt ſee nothing elſe in Heaven but the apparition of a Lion, neither will the *Concave Bulk*, or the Circumference of Heaven, appear to thee, neither ſhall the Stars ſhine, even the Moon herſelf ſhall be covered, and all things ſhall be ſhaken ; but this Lion having Fountain takes not away the Eſſence of thoſe, but their own prædominating Exiſtence hides their view.

Every way to the unfaſhioned Soul, extend the reins of fire.]

The Oracle calls the Soul ἄπλαστον, that is, *without form and figure*, or moſt ſimple, and moſt pure. Rains of fire of ſuch a Soul are the expeditious activity of the Theurgick life, which raiſeth up the fiery Mind to the Divine Light : therefore by ſtretching the rains of fire to the inform Soul, he means, endeavour that all the faculties

faculties conſiſting both in the Intellect, Cogitation, & Opinion, may receive Divine illuminations ſutable to themſelves. This is the meaning of *ſtretch the rains of fire*; but Nature uſeth to fail, and buſie it ſelf in the ſecond or worſe life.

Oh Man, the Machine of boldeſt nature.

Man is called a *Machine* as being framed by God with unſpeakable Art: the Oracle likewiſe calleth him *audacious Nature*, as being buſied about excellent things, ſometimes meaſuring the Courſe of the Starrs, ſometimes enquiring into the Orders of the ſupernatural Powers; contemplating alſo the things which are far above the Celeſtial Orb, and extending to diſcourſe ſomething of God. For theſe endeavours of the Mind in Diſquiſition proceed from an audacious Nature: he calls it boldneſs, not by Way of Reproach, but to expreſs the forwardneſs of Nature.

In the ſide of the ſiniſter* Hecate *is a fountain of much Vertue; which remains intire within, not emitting her Virginity.]

The *Chaldæans* eſteem *Hecate* a Goddeſs, ſeated in the middle rank, and poſſeſsing as it were the Center of all the Powers; in her right parts they place the Fountain of Souls, in her left, the *Fountain* of goods or of *Vertues*; and they ſay, that the Fountain of Souls is prompt to Propagations, but the Fountain of Vertues continues within the Bounds of it's own Eſſence, and is as a Virgin uncorrupted: this Settledneſs and Immobility it receives from the power of the *Amiliti*, the Implacables, is girt with a Virgin-Zone.

When thou ſeeſt a ſacred fire without form
Shining flaſhingly through the depths of the whole World,
Hear the voice of fire.]

The Oracle ſpeaks of a *Divine Light*, ſeen by many Men, and adviſeth, That if any one ſee ſuch a Light in ſome figure and form, he apply not his Mind to it, nor eſteem the Voice proceeding from thence to be true; but if he ſee this without any figure or form he ſhall not be deceived: and whatſoever Queſtion he ſhall propoſe, the Anſwer will be moſt true, he calls this ἐνίεϱον *Sacroſanct*, for that it is ſeen with a beauty by Sacred Perſons, and glides up and down pleaſantly and graciouſly through the Depths of the World.

Invoke not the ſelf-conſpicuous Image of Nature.]

Αὐτοψία, *Self-inſpection*, is, when the initiated perſon (or he who performs Divine Rites) ſeeth the Divine Lights: but if he who orders the Rites ſeeth an Apparition, this in reſpect of the initiated perſon is ἐποπτεία *ſuperinſpection*. The Image which is evocated at Sacred Rites, muſt be intelligible and wholly ſeparate from bodies: but the form or Image of Nature is not every way intelligible: for Nature is for the moſt part an Adminiſtrative faculty. *Call not*, ſaith he, in the Rites *the ſelf-conſpicuous Image of Nature*; for it will bring thee nothing along with it but onely a crowd of the four Natural Elements.

Nature perſwades that Dæmons are pure.

The bourgeons even of ill matter are profitable and good.

Not that Nature her ſelf perſwades this, but that being called before her preſence there floweth in a great Company of *Dæmons*, and many Dæmonious forms of ſeveral ſhapes appear raiſed up out of all the Elements, compounded and ſhaped from all the parts of the Lunar Courſe, and many times appearing pleaſant & gracious they make ſhew of an apparition of ſome good to the initiated perſon.

The Soul of Man will in a manner claſp God to her ſelf.

Having nothing mortal, ſhe is wholly inebriated from God.

For ſhe boaſts harmony, in which the mortal body exiſts.]

He ſaith that the Soul *forceth*, for that is the meaning of ἄγχειν, the divine fire into herſelf through immortality and purity, for then ſhe is *wholly inebriated*, that is, ſhe is repleniſhed with the more excellent Life and Illumination, and exiſts as it were out of herſelf: then the Oracle ſaith to her *boaſt of Harmony*; that is, Glory in the obſcure and intelligible Harmony by which thou art tied together in Arithmetical and Muſical Proportions: for under this intelligible Harmony even the mortal and compounded Body is compoſed, having it's compoſitions derived from thence.

Let

Let the immortal depth of the Soul be predominant, but all thy Eyes
Extend upward.]

The *depth of the Soul* is her threefold powers; the intellectual, the intellfgent, the opiniative. Her *Eyes* are the threefold cognoſcitive operations of theſe; for the Eye is the Symbol of Knowledg, as Life is of Appetite. Open therefore, ſaith he, the immortal Depth of the Soul, and extend thy cognoſcitive Powers upwards, and even thy own ſelf (to uſe our own Expreſſion) *transfer to the Lord.*

Defile not the Spirit, nor deep not a Superficies.

The *Chaldæans* cloath the Soul with two Garments: one they call Spiritual, woven for it by the ſenſible World; the other Luciform, tenuious and intangible, which is here termed *Superficies*: *Defile not*, ſaith he, the ſpiritual Garment of thy Soul with impurity; neither cauſe it's Superficies to grow *deep* by certain material Additions: but preſerve both in their own Natures, one pure, the other undipt.

Seek Paradiſe.]

The Chaldaick *Paradiſe* is the whole Chorus of Divine powers about the Father, and the fiery Beauties of the creative fountains: The opening thereof by piety is the Participation of the Goods: The flaming Sword is the implacable power which withſtands thoſe that approach it unworthily; to ſuch perſons it is ſhut, for they are not capable of it's felicity. To the Pious it is open: to this place tend all the Theurgick Vertues.

This Veſſel the Beaſts of the Earth ſhall inhabit.]

The *Veſſel* is the compounded mixture of the Soul, the Beaſts of the Earth are the Dæmons which rove about the Earth: our life therefore being ful of paſſions ſhall be inhabited by ſuch Beaſts; for ſuch kinds are eſſentiated in paſſions, and have a material Seat and Order. Wherefore ſuch as are addicted to paſſions are glued to them by aſſimulation, for they attract what is like them, having a motive-faculty from the paſſions.

If thou extend the fiery mind to the work of Piety,

Thou ſhalt preſerve the fluxible Body.]

That is, *If thou extend thy illuminated Mind* upwards, and the Work of fire *to the Works of Piety*, (the Works of Piety, with the *Chaldæans*, are the Methods of rites), thou ſhalt not only render the Soul unvanquiſhable by Paſſions, but ſhalt alſo preſerve thy Body the more healthfull; for this Ordinarily is the effect of Divine illuminations, *viz.* to conſume the matter of the Body, and to eſtabliſh health, that it be not ſeized either by paſſion or diſeaſes.

Certainly, out of the cavities of the Earth ſpring terreſtrial Dogs,
Which ſhew no true ſigne to mortal Man,]

The ſpeech is of material Dæmons: Theſe he calls *Dogs*, for that they are Executioners of ſouls; *Terreſtrial*, for that they fall from Heaven, and are rolled about the Earth. Theſe, ſaith he, being removed far from the Beatitude of Divine Life, and deſtitute of Intellectual Contemplation, cannot præſignifie Futures; whence all that they ſay or ſhow is falſe, and not ſolid: for they know Beings μορφωτικῶς, by their Out-ſides; but, that which knoweth figures ἐνιαίως, particularly, uſeth Notions indiviſible and not figured.

For the Father perfected all things, and delivered them over to the ſecond
Mind, which all Nations of men call the firſt.]

The firſt *Father of the Triad*, having made the Univerſal Frame, deliver'd it over to the *Mind*; which Mind the whole Race of Mankind (being Ignorant of the Paternal Excellency) call the *firſt God*: but our Doctrine holds the contrary, *viz.* that the firſt Mind, the Son of the Great Father, made and perfected every Creature; for the Father, in the Book of *Moſes*, declareth to the Son the Idæa of the Production of Creatures, but the Son himſelf is the Maker of the Work.

The furies are Stranglers of Men.]

(ἀναγωγοὶ ἄγγελοι) The reductive Angels reduce Souls to them, drawing them from general things; but the *Furies* (ϖοιναὶ) being the Tormentors of the Natures which are diſperſed, and envious of human Souls, entangle them in material Paſſions; and as it were ſtrangle them; and not only Torture ſuch as are full of paſſions, but even thoſe that are converted towards the immaterial Eſſence,

for

for theſe alſo coming into matter and into generation, ſtand in need of ſuch purification: for we ſee many Perſons even of thoſe who live holily and purely, fall into unexpected Miſeries.

The Paternal mind hath implanted Symbols in Souls.]

As the *Moſaick* Book ſaith, that Man was formed after the Image of God; ſo the *Chaldæan* ſaith, that the Maker and Father of the World *ſowed Symbols* of his Eſſence in the Souls thereof. For out of the paternal Seed, not only Souls, but all ſuperiour Orders ſprung. But in Incorporeal ſubſtances, there is one kind of ſigns, *viz.* Incorporeal, and Individual; In the World, there are other ſigns and Symbols, the unſpeakable properties of God, which are far more Excellent then the Vertues themſelves.

The Souls of thoſe who quit the Body violently are moſt pure.

Whoſoever ſhall take this ſaying rightly, will find that it contradicts not our Doctrine; for the Crowned Martyrs who in time of perſecution leave their Bodies by a violent End, purifie and perfect their Souls: but this is not that which the *Chaldæan* means. He praiſeth all violent Death, becauſe the Soul, which leaveth the Body with trouble, abhorrs this Life, and hateth converſation with the Body; and, rejoycing, flyeth up to the things above: but thoſe Souls which forſake this Life, their Bodies being naturally diſſolved by ſickneſſe, do regret it's propenſion and inclination to the Body.

Becauſe the Soul being a bright fire by the power of the Father
Remains immortal, and is Miſtreſſe of Life,
And poſſeſſeth many Completions of the cavities of the World.]

The Soul being an immaterial and incorporeal *fire*, exempt from all compounds, and from the material Body, is immortal: for nothing material or dark is commixed with her, neither is ſhe compounded, ſo as that ſhe may be reſolved into thoſe things of which ſhe conſiſts; but ſhe is the Miſtreſſe of Life, enlightning the Dead with Life, ſhe hath the Complements of many Receſſes, that is, ſuſceptive of the Government of Matter, for ſhe is enabled according to her different Vertues to dwell in different Zones of the World.

The

The Father infuſeth not fear, but inſtead of perſwaſion]

That is, the Divine Nature is not ſtern and full of indignation, but ſweet and calm; whence it doth not cauſe *fear* in the Natures ſubjected to it, but attracts all things by *perſwaſion* and graciouſneſſe; for if it were formidable and minacious, every Order of Beings would have been diſſolved; None of them being able to endure his Power. And this Doctrine, is in part eſteemed true amongſt us; for God is a Light; and a fire conſuming the Wicked: The Menaces and affrightings of God are the Intermiſſion of the Divine Goodneſſe towards us; by reaſon of our ill management of our Affairs.

The Father hath ſnatched away himſelf:
Neither hath he ſhut up his own fire in his Intellectual fire.]

The meaning of which Oracle, is this; The God of all things, who is alſo termed Father, hath made himſelf incomprehenſible, not only to the firſt and ſecond Natures, and to our Souls, but even to his own Power; for the Father, ſaith he, hath ſnatch'd himſelf away from every Nature: But this Doctrine is not Orthodox; for with us the Father is known in the Son, as the Son in the Father, and the Son is the Definition of the Father, and the Divine ſupernatural World.

For the Intelligible is ſomething, which it behooves thee to comprehend with the flower of the Mind.]

The Soul hath a power correſpondent to every thing that is conceivable by the Mind; As to ſenſibles, Senſe; to cogitables, Cogitation; to intelligibles, Mind. Now the *Chaldæan* ſaith, that, although God is an Intelligible, yet he is not Comprehenſible by the Mind, but only by the *flower of the Mind*. The flower of the Mind is the (ἑνιαία) ſingular power of the Soul; Since, therefore, God is properly One, endeavour not to comprehend him by the Mind, but by the ſingular power: for that which is firſt One, can only be apprehended by that which is one in us, and not either by cogitation or Mind.

The unguirders of the Soul which give her breathing are easie to be looſed.]

Leſt any One ſhould ſay, I would free my Soul from my Body, but I cannot; the Oracle tells us, that the powers, which *thruſt the Soul* out of the natural Body, and give her breathing, as it were, from the toyle and trouble of the Body, are eaſily *looſed*; that is, theſe faculties are free, and not reſtrained by any Nature, and able to ſet the Body at Liberty, generouſly from corporeal Bonds.

It behooves thee to haſten to the Light, and to the beams of the Father,
From whence was ſent to thee a Soul cloathed with much Mind.]

Seeing that the Soul hath not it's Being from Seed, neither conſiſts of corporeal mixtures, but had its Eſſence from God above; therefore ſhe ought to turn towards Him, and to make her return to the *Divine Light*: for ſhe came down *cloathed with much Mind*; that is, ſhe was furniſhed by the Maker and Father with many Remembrances of the Divine ſayings, when ſne came hither, whence ſhe ſhould endeavour to return by the ſame Remembrances.

All things are produced out of one Fire.]

This is a true Doctrine, conformable to our Religion; for all Beings, as well intelligible, as ſenſible, received their Eſſence from God above, and are converted to God alone; thoſe which have being only, Eſſentially; thoſe which have being and Life, Eſſentially and Vitally; thoſe which have being and Life and Mind, Eſſentially and Vitally and Intellectually. From *One* therefore *all things came*, and to One is their return: This Oracle is not to be condemned, but is full of our Doctrine.

What the Mind ſpeaks, it ſpeaks by Intellection.]

When (ſaith he) thou ſhalt hear an articulate Voice, Thundering from above out of Heaven, think not that the Angel or God who ſends forth that Voice, did articulate it after our manner enunciatively; but that He, according to his own Nature, conceived it only inarticulately: but thou, according to thy own Impotence, heareſt the Notion ſyllabically and enuntiatively. For as God heareth

our

our Voice not vocally, ſo Man receiveth the Notions of God vocally, every one according to the operation of his Nature.

Theſe the Earth bewails even to their Children.]

It is meant of *Atheiſts*, that God extends his Vengeance even to their *Poſterity*: for the Oracle, to expreſs the torments which they ſhall receive under the Earth, ſaith, *It howles beneath for them*: that is, the Place under the Earth bellows to them, and roareth like a Lion. Whence *Proclus* alſo ſaith, The Compoſition of Souls that are of Affinity with one another, is of like Nature; and thoſe which are not yet looſed from the Bands of Nature, are entangled and detained by like paſſions. Theſe therefore muſt fulfil all puniſhments, and ſince by natural Affinity they are infected with Pollutions, muſt again be cleanſed from them.

Enlarge not thy Deſtiny.]

The wiſeſt of the Greeks call Nature or rather the Completion of the Illuminations which the Nature of Beings receiveth (ἱμαρμένην) *Fate*. Providence is an Immediate Beneficence from God. But Fate is that which governs all our Affairs, by the concatenation of Beings. We are ſubjects to Providence, when we act Intellectually; to Fate, when corporeally. Encreaſe not therefore, ſaith he, thy Fate, nor endeavour to ſurmount it, but commit thy ſelf wholly to the Government of God.

For nothing proceeds from the paternal principality imperfect.]

The Father (ſaith he) produceth all things perfect and ſelf-ſufficient according to their Order, but the Imbecillity and Remiſſion of the things produced ſometimes cauſeth a Defect and Imperfection, but the Father calleth back again that Defect to Perfection; and converts it to it Self-ſufficience. Like this, is that which *James* the Brother of our Lord pronounceth in the beginning of his Epiſtle, *Every perfect guift cometh down from above from the Father of Lights*. For nothing proceeds Imperfect from the Perfect, and eſpecially when we chance to be ready to receive that which is primarily diſtilled from him.

But the Paternal Mind accepts her not untill ſhe come forth.

The Paternal Mind doth not admit the Impulſions of the deſires

of

of the Soul, before ſhe hath excluded the forgetfulneſs of the riches which ſhe received from the moſt bountiful Father, and called back to her Memory the ſacred Watch-words which ſhe received from him, and pronounce the good ſpeech imprinting in her remembrance the Symbols of the Father who begot her. For the Soul conſiſts of ſacred Words and divine Symbols, of which thoſe proceed from the ſacred Species, theſe from the divine Monads; and We are (ἄηρνες) Images of the ſacred Eſſences, but (ἀγάλμαπω) Statues of the unknown Symbols. Moreover we muſt know that every Soul differs from another Soul ſpecifically, and that there are as ſeveral ſpecies of Souls as there are Souls.

When thou ſeeſt the terreſtrial Dæmon approach, ſacrifice the ſtone Mnizuris, uſing invocation.]

The Dæmons that are near the Earth are by nature lying, as being farre off from the Divine knowledge, and filled with dark matter. Now if you would have any true diſcourſe from theſe, prepare an Altar, and *ſacrifice the ſtone Mniſuris:* this ſtone hath the power of evocating the other greater Dæmon, who, inviſibly approaching to the material Dæmon, will pronounce the true ſolution of demands, which he tranſmits to the demandant. The Oracle joyneth the evocative Name with the ſacrificing of the ſtone. The Chaldæan aſſerts ſome Dæmons good, others ill; but our Religion defines them to be all ill, as having by a premeditated defection exchanged good for ill.

Learn the Intelligible, foraſmuch as it exiſts beyond the Mind.]

For though all things are comprehended by the Mind, yet God the firſt intelligible exiſts *without* or *beyond the Mind.* This *without* you muſt not underſtand diſtantially, nor according to intellectual alterity, but according to the intelligible Exceſs alone, and the propriety of the exiſtence, it being without or beyond all Mind, whereby the ſupereſſential is manifeſted. For the firſt intelligible Mind is Eſſence, beyond which is the ſelf-intelligible. Beſides theſe is God, who is beyond the intelligible, and ſelf-intelligible: for We aſſert the Divinity to be neither intelligible nor ſelf-intelligible, it being more excellent then all Speech and Notion, ſo as that it is wholly unintelligible, and unexpreſſible, and more to be honoured by Silence, then reverenc'd by wonderful Expreſſions. For it is more ſublime then to be reverenced, ſpoken, and conceived.

Intelligent Iynges doe themſelves alſo underſtand from the Father,

By unſpeakable Counſels being moved ſo as to underſtand.]

Iynges are certain (Vertues or) Powers, next the paternal Depth, conſiſting of three Triads. Theſe underſtand according to the paternal Mind, which containeth their Cauſe ſolely in himſelf. Now the Counſels of the Father, in regard of their intelligible ſublimity, are not vocal; but the intellectual Marks of abſtract things, though underſtood by ſecondaries (or inferiours) are underſtood as without ſpeaking, and as it were abſtracted from intelligible Prolations. For as the conceptions of Souls, they underſtand intellectual orders, yet underſtand them as immutable: So the Acts of the Intellectuals underſtanding the intellectual ſigns, underſtand them as not a vocal ſubſiſting in unknown Exiſtences.

CONJE-

CONJECTURES upon the Greek Text of the Oracles.

WHO it was that rendred these Oracles in Greek is (as we said) uncertain; much more certain is it that they were all composed in Hexameter verse: though they are sometimes cited indistinctly and abruptly by *Patricius*, seeming wholly irreconcileable with poetick numbers; yet that the greater part of them are Hexameters, none can deny; and whosoever shall look more cautiously upon the rest, will find prints enough by which they may be traced and demonstrated to have been of the same kind, though confounded in the manner of citations, sometimes by the Authors out of which *Patricius* took them, sometimes by *Patricius* himself, who was farre more diligent to collect and digest, then curious to distinguish them, or to regard their numbers: which defect we shall endeavour, in some measure, to supply.

ΜΟΝΑΣ, ΔΥΑΣ, ΚΑΙ ΤΡΙΑΣ.

Οπȣ πατειχὴ μοναὰς ἐϛι.]

The latter part of the Hexameter, —ὅπȣ πατειχὴ μοναὰς ἐϛι. as is that also which immediately follows,

—Τδυαὰ [ἐϛι] μοναὰς, ἣ δύο γλυνᾶς.

and the next,

—Δυαὰς [γὰ] ϖᾶσα τῶδε κάθηται. That which follows is cited again by it self afterward.

Καὶ ὅ κυβερνᾶν]

This seems to be a loose citation of two several Hemistichs, with reference to the phrase (infinitively) not to the verse.

Αρχὴ πάσης τιμήσεως ἣ ὃ ἣ ταξις]

Read, perhaps,

Αρχή τοι πάσης τῆς τμήσιος, ἥδε δὲ τάξις.

Οὐ δ' θέλειν κατένευσε, καὶ ἤδη πάντα ἐτέτμητο]

The verſe requires —πάντ' ἐτέτμητο.

Εἰς τρία γὰρ εἶπε νοῦς πατρὸς]

Before,

Εἰς τρία γὰρ νοῦς εἶπε πατρός.

Καὶ ἐφάνησαν ἐν αὐτῇ ἡ τ' ἀρετὴ]

Perhaps [καὶ]

—ἐφάνησαν ἐν αὐτῇ

Η τ' ἀρετὴ σοφίη τε, καὶ ἡ πολύφρων ἀτρέκεια.

Ιερὸς πρῶτος δρόμος, ἐν δ' ἄρα μέσῳ]

Read μέσσῳ.

Καὶ πηγὴ πηγῶν]

Perhaps,

Καὶ πηγὴ πηγῶν, μήτρᾳ συνέχουσα τὰ πάντα·

the reſt being a gloſs.

Ενθεν ἄρδην]

It ſhould be Ενθ' ἄρδην.

Ενθεν συρόμενος πρηστὴρ ἀμυδροῖο πυρὸς ἄνθος]

Proclus reads ἀμυδροῖ in Theolog.

ΠΑΤΗΡ ΚΑΙ ΝΟΥΣ.

Εαυτὸν ὁ πατὴρ ἥρπασεν, οὐδ' ἐν ἑῇ]

Pletho reads,

Οὐδ' ἐν ἑῇ δυνάμει νοερᾷ κλείσας ἴδιον πῦρ.

Πάντα γὰρ ἐξετέλεσε]

Pletho,

Πάντα γὰρ ἐξετέλεσε πατὴρ, καὶ νῷ παρέδωκε

Δευτέρῳ, ὃν πρῶτον κληΐζεται (perhaps κληΐζετο) πᾶν γένος ἀνδρῶν.

Πολὺ γὰρ μόνος]

Diſtinguiſh,

—πολὺ γὰρ μόνος ἐκ πατρὸς ἀλκῆς

Δρεψάμενος νόου ἄνθος.

Πᾶσι,

Πᾶσιν ἐνέσπειρε] ἐνέσπειρεν· and afterwards, ἔσπειρεν κατὰ κόσμον.

Μήτε πᾶσι τὰ πατρὸς νοερῶς ὑφασμένα φέγγει]

Perhaps,

Μήδεα πᾶσι πατρὸς, &c.

Εχει τῷ νοεῖν πατρικὸν νοῦν ἐκδιδόναι]

Perhaps, —ἔχει τὸ νοεῖν πατρικὸν νοῦν

Ενδιδόναι πάσαισιν (ὁμοῦ) πηγαῖς τε καὶ ἀρχαῖς.

Οὐ γὰρ εἰς ὕλην, πῦρ ἐπέκεινα τὸ πρῶτον]

Diſtinguiſh,

—οὐ γὰρ ἐς ὕλην

Πῦρ ἐπέκεινα τὸ πρῶτον ἑὴν δύναμιν κατακλείει

Εργοις, ἀλλὰ νόῳ—

Νῷ μὲν κατέχει]

Diſtinguiſh,

—νῷ μὲν κατέχει τὰ νοητά,

Αἴσθησιν δ' ἐπάγει κόσμοις—

ΝΟΥΣ, ΝΟΗΤΑ, ΚΑΙ ΝΟΕΡΑ.

Οὐ γὰρ ἄνευ νοός ἐστι νοητοῦ· οὐ χωρὶς ὑπάρχει]

Afterwards cited thus,

Οὐ γὰρ ἄνευ νόος ἐστὶ νοητοῦ, καὶ τὸ νοητὸν

Οὐ νοῦ χωρὶς ὑπάρχει.

Μάνθανε τὸ νοητὸν]

Afterwards,

Οφρα μάθῃς τὸ νοητὸν—

Νοῦ γὰρ νοῦς ἐστιν ὁ κόσμου τεχνίτης πυρίου]

Diſtinguiſh,

—νοῦ γὰρ νοῦς ἐστιν ὁ κόσμου

Τεχνίτης πυρίου—

Εστι γάρ τι νοητὸν] Εστιν.

Η γὰρ ἐπεγκλίνῃ, ὡς ἂν νοῦν]

Read and diſtinguiſh,

Η γὰρ ἐπεγκλίνῃς σὸν νοῦν, κἀκεῖνο νοήσῃ,

Ως τι νοῶν, οὐ κεῖνο νοήσεις· ἔστι γὰρ ἀλκῆς

Αμφιφαῦς δυνάμις νοεραῖς στράπτουσα τομαῖσι.
Οὐ δὴ χρὴ σφοδρότητι νοεῖν τὸ νοητὸν ἐκεῖνο,
Αλλὰ νόου τανάου τανάῃ φλογὶ, πάντα μετρούσῃ
Πλὴν τὸ νοητὸν ἐκεῖνο· χρεὼ δὴ τοῦτο νοῆσαι.
Η γὰρ ἐπεγκλίνῃς σὸν νοῦν, κἀκεῖνο νοήσεις
Οὐκ ἀτενεῶς, ἀλλ' ἁγνὸν ἐπίστροφον ὄμμα, φέροντα
Τῆς ψυχῆς τεῖναι κενεὸν νόον εἰς τὸ νοητόν.
Οφρα μάθῃς τὸ νοητὸν, ἐπεὶ νόου ἔξω ὑπάρχει.

And presently after,

—οὐ γὰρ ἄνευ νόος ἐστὶ νοητοῦ, καὶ τὸ νοητὸν
Οὐ νοῦ χωρὶς ὑπάρχει—

ΙΥΝΓΕΣ, ΙΔΕΑΙ, ΑΡΧΑΙ.

Πολλαὶ μ'ἐ]

Distinguish,

—πολλαὶ αἵδε ἐπεμβαίνουσι φαεινοῖς
Κόσμοις, ἐνθρώσκουσαι, ἐν αἷς ἀκρότητες ἔασι
Τρεῖς.

Νοῦς πατρὸς ἐρροίζησε]

cited elswhere by *Patricius* clearly, without [Δι' ὧν συνάπτει ᾧ πατρὶ, ἄλλην κατ' ἄλλην Ζωὴν, ἀπὸ μεριζομένων ὀχετῶν] which belong to some other place.

Εξ ἧς ῥοιζοῦνται]

Distinguish,

—μεμερισμέναι ἄλλαι,
Ρηγνύμεναι κόσμου περὶ σώμασι. αἱ περὶ κόλπους
Σμερδαλέους, σμήνεσσιν ἐοικυῖαι, φορέονται.

Πολὺ δραττόμεναι πυρὸς ἄνθος]

Distinguish,

—πουλὺ
Δραττόμεναι πυρὸς ἄνθος ἀκοιμήτου χρόνου. ἀκμὴ
Αρχεγόνου ἰδέας πρώτη πατρὸς ἔβλυσε· τᾶς δὲ
Αὐτοθαλὴς πηγή.

ΕΚΑΤΗ,

ΕΚΑΤΗ, ΣΥΝΟΧΕΙΣ, ΤΕΛΕΤΑΡΧΑΙ.

Εξ αὐτοῦ γὰρ πάντες ἐκθρώσκουσι]
Diſtinguiſh, —ἀμείλικτοί τε κεραυνοὶ,
Καὶ πρηστηροδόχοι κόλποι παμφεγγέος ἀλκῆς
Πατρογενοῦς Εκάτης· καὶ ὑπεζωκὼς πυρὸς ἄυθος,
Η δὲ κραταιὸν πνεῦμα πόλων, πυρίων ἐπέκεινα.
Οτι καὶ τὸ ζωογόνον]
Diſtinguiſh,
Τῆς Εκάτης κόλπον. καὶ ἐπιῤῥεῖ τοῖς Συνοχεῦσιν
Αλκὴν ζείδωρον πυρὸς μέγα δυναμένοιο.
Αλλὰ καὶ φρουροὶ]
Diſtinguiſh,
Εργων εἰσὶ πατρός. ἀφομοιοῖ γὰρ ἑαυτὸν,
Κεῖνος ἐπειγόμενος.
Παντοίαδος σύνθημα βάλλειν]
Diſtinguiſh,
Παντοίαδος σύνθημα βαλεῖν φρενὶ, μηδ' ἐπιφοιτᾷν
Εμπυρίοις σποράδην ὀχετοῖς, ἀλλὰ στιβαρηδόν.

ΨΥΧΗ, ΦΥΣΙΣ.

Οτι ψυχὴ]
Pletho, Οττι.
Μετὰ δὲ πατρικὰς διανοίας]
Diſtinguiſh,
—μετὰ δὴ πατρικὰς διανοίας,
Ψυχὴ, ἐγὼ, ναίω, θερμοψυχοῦσα τὰ πάντα.
Μὴ φύσεως ἐμβλέψεις]
Proclus in Theolog.
Μὴ φύσιν ἐμβλέψῃς, εἱμαρμένον οὔνομα τῆσδε.
What follows under the title of ΟΥΡΑΝΟΣ is very confuſed, the ſame Fragments being often repeated.

ΨΥΧΗ,

ΨΥΧΗ, ΣΩΜΑ, ΑΝΘΡΩΠΟΣ.

Moſt of theſe are perfect, being put forth by *Pletho* and *Pſellus*.

Δίζεο σὺ ψυχῆς ὀχετὸν, ὅθεν, ἢ τίνι τάξει
Σώματι ἐνπεύσας (ſo *Pletho*) ὅπῃ τάξιν ἀφ' ἧς ἐῤῥύης
(read ἐῤῥύσθης)
Αὖθις, &c.

The reſt may be corrected by the Edition of *Pletho* and *Pſellus*.

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